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MISSIONS

An International Baptist Magazine

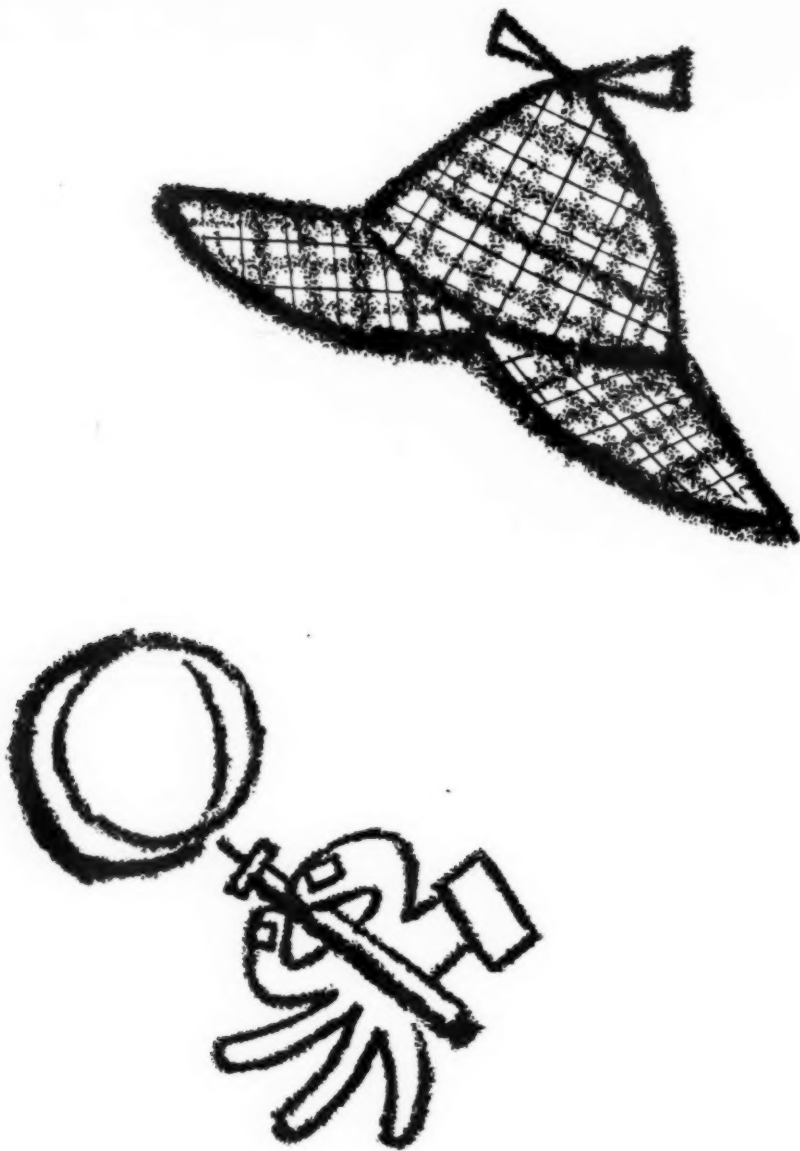


MAY 1956

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School 5	6,110.45	12,777.57
School 6	5,503.00	12,534.00
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MISSIONS

An International Baptist Magazine

Vol. 154

May, 1956

No. 5

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, Editor

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FRANK A. SHARP, Business Manager and Editor's Assistant

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In This Issue

EDITORIALS

Paragraphs	13
Memo on Reorganization	15

ARTICLES

Glimpses of Baptists in the Soviet Union	Arnold T. Ohrn	16
Pastoral Call in Puerto Rico	Ralph Curry Walker	19
Home and Family Life in East Asia	Gloria M. Wysner	21
The Cradle of Tomorrow's Strength ...	Lincoln B. Wadsworth	24
Green Lake Defined	Joan Thatcher	26

DEPARTMENTS

Newsbriefs	4
World Christianity	10
Letters to the Editor	11
Annual Meetings	11
As I See It	12
Among the Current Books	28
Partners in the Baptist World Mission	29
Women over the Seas	30
Tidings from the Fields	31
Missionary and Stewardship Education	33
Missionary and Stewardship Education—Children	34
Christian World Outreach—The B. Y. F.	35
National Council of American Baptist Women	37
The Woman's Society	38
National Council of American Baptist Men	39
News from the Baptist World Mission	40
Missionary Milestones	46
Films	47
Club Talk	48

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Who's Who IN THIS ISSUE

GILBERT B. BRINK is chairman of the board of directors, Laymen's Hour, Inc.

EMILIE L. DAHLBERG (Mrs. Edwin T. Dahlberg) is a former member of the board of the Woman's American Baptist Foreign Mission Society.

HERBERT GEZORK is the president of Andover Newton Theological School, Newton Centre, Mass.

ROBERT T. HANDY is professor of church history, Union Theological Seminary, New York city.

ALICE A. JOHNSON (Mrs. L. Johnson) is chairman of the house party, National Council of American Baptist Women.

JOHN N. NICHOLSON is an American Baptist missionary in Japan.

ARNOLD T. OHRN is the general secretary of the Baptist World Alliance.

W. EARLE SMITH is the executive secretary of the San Francisco Bay Cities Baptist Union.

JOAN THATCHER is publicity assistant in the department of public relations, Board of Education and Publication of the American Baptist Convention.

LINCOLN B. WADSWORTH is secretary of church extension, American Baptist Home Mission Societies.

RALPH CURRY WALKER is the minister at the Madison Avenue Baptist Church, New York city.

GLORIA M. WYSNER is a secretary of the International Missionary Council, with special responsibility for the home-and-family-life program.

REMEDIOS D. VAFLO (Mrs. J. T. Vafflor) teaches Bible in Central Philippine University.

The Cover

This Baptist choir is typical of hundreds in the churches of the Soviet Union. Note the prominence of the Bible in the photograph—a pictorial representation of its prominence in the hour of worship.

Picture Credits

Cover, pp. 16-17, official photographs given to Arnold T. Ohrn in the Soviet Union; p. 4, Lester H. Case; p. 24 (bottom), p. 25 (top), Harry Johnson; p. 25 (center), John C. Slemp; p. 43, Al Achterberg; pp. 34-35, David Yousko.

MISSIONS

May Quiz

1. What term has fallen into global disrepute as the peoples of Asia and Africa seek to achieve their nationalistic aspirations?

2. A mission is established in order to win converts and establish churches. And the moment these churches become numerous enough and strong enough to assume responsibility, what ought voluntarily to take a secondary place?

3. Pan Yo is quite renowned, even among the non-Christians, for his piety, prosperity, and generosity. True or false?

4. The Qumran Scrolls, recently discovered in the Dead Sea area, are the oldest Scriptures known to be extant. Who will lecture on them?

5. Since 1901 he "has been an entranced from-the-inside observer of the kaleidoscopic scene in Japan." Who is the man?

6. What proposed organization is, in principle, a superb idea?

7. a, How do Christian leaders in Russia deal with political and social questions? and, b, What do they consider the task of the church to be?

8. A Baptist Year of Achievement was adopted in (1) 5,000 churches; (2) 3,500 churches; (3) 500 churches. Which is correct?

9. Who is Edward A. Sorenson?

10. When did the first baptism take place in southern Russia?

11. Overcrowding makes for idleness; it also makes for cheap labor. What do sugarcane-cutters earn?

12. Ba Than Chain was awarded the title of Thiripyanchi, which means _____. Fill in the blanks.

13. The Filipino family is closely knit together. What concepts have influenced the break-up of the *barangay*?

14. Out of what did Roberto Navarro and his wife build a sadly needed "classroom"?

15. Out of her long and rich experience as an American Baptist missionary in Burma, she has produced an exquisite narrative poem about Ba Own. Name the author and the poem.

16. During the last eight months of 1955, one hundred New Frontiers churches contributed over \$50,000 to the Unified Budget, an average of over \$500 a church _____. Fill in the blanks.

17. Stephen J. Goddard is the auditor of the Council on Missionary Cooperation. His varied experiences include a year as liaison officer between the American and Chinese armed forces. True or false?

Answers to Quiz on Page 48

May, 1956

A STUDENT SPEAKS



"A seminary prepares for the ministry only as it provides growth and stimulates a concern. I have found that Berkeley makes tangible the Christian community where personal growth takes place, and where the call means to serve."

Bob Wallace of Phoenix, Arizona and a graduate of the University of Redlands, is **President of the Baptist Student Movement** of the American Baptist Convention.

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Newsbriefs

The Swains at Home, But Not for Long

Mr. and Mrs. Leslie E. Swain, of Craigville, Mass., are home again after nearly a year in Europe and Africa. Soon after the Atlantic City convention last year, they went to Davos, Switzerland, for the annual meeting of the Central Committee of the World Council of Churches, of which Mrs. Swain is a member. From there they went to Africa, where they spent more than five months in travel and work. Two articles from Mrs. Swain's pen, and photographs from Mr. Swain's camera, have appeared already in *MISSIONS*, and another is scheduled to appear in the fall. But for the Swains there is more travel ahead. Soon after the Seattle convention they will visit the Scandinavian countries and then go to Budapest, Hungary, for the annual meeting of the World Council's Central Committee.

The W. O. Lewises In Washington

"We like *MISSIONS* and want to keep on receiving it," wrote W. O. Lewis recently in requesting a change of address from London to Washington, D. C. After his retirement last October as associate secretary of the Baptist World Alliance, Dr. Lewis and Mrs. Lewis went to Ruschlikon-Zurich, Switzerland, for a much-needed rest. Now they are at home again, in Washington. Until they have established a permanent address, mail will reach them in care of the Baptist World Alliance, 1628 Sixteenth St., N. W., Washington 9, D. C.

Evangelistic Services In Australia

C. Oscar Johnson, of the Third Baptist Church, St. Louis, Mo., and Elbert E. Gates, Jr., of the First Baptist Church, Westfield, N. J., will spend the summer in a series of evangelistic services in Australia, Dr. Johnson doing the preaching and Mr. Gates leading the singing. In addition, both will preach in several churches not participating in the evangelistic campaign and will participate in several conference and camp programs. The climax of their visit will come as they take part in the annual meeting of the Australian Baptist Convention. Prior to the meetings in Australia, Mr. Gates, accompanied by Mrs. Gates, will travel in Europe, the Middle East, and Pakistan, and will visit

American Baptist missions in India, Burma, Thailand, Hong Kong, Japan, and the Philippines. On the return trip, they will stop in New Zealand, the Fiji Islands, and Hawaii. During the absence of Mr. Gates, G. Pitt Beers will serve as interim pastor of his church.

Lecture on Qumran Scrolls At Crozer Seminary

William F. Albright, W. W. Spence professor of Semitic languages at Johns Hopkins University, Baltimore, Md., will deliver an address on the Qumran Scrolls at Crozer Theological Seminary, May 14, at 11:30 A.M. These scrolls, recently discovered in the Dead Sea area of Palestine, are the oldest Scriptures or scripturally related materials known to be extant. They are of interest to religious scholars throughout the world. Dr. Albright, a member of the faculty of Johns Hopkins since 1916, is eminently qualified to speak about these discoveries.

Intercultural Ministry At First Church, Chicago

The historic First Baptist Church, Chicago, Ill., which has had an interracial witness for several years under the leadership of its pastor, Jitsuo Morikawa, has added another facet to its many-sided intercultural ministry. In January there was formed from among the membership an "International Fellowship," consisting of persons born in countries other than

the United States, although everyone is welcome to come to its meetings. The group now holds monthly "International Pot Luck Dinners," to which the members bring dishes native to their homeland. The membership of the First Baptist Church includes natives of Canada, China, Japan, India, Thailand, Germany, Switzerland, Mexico, Scotland, Guatemala, Denmark, Sweden, and Poland. Truly an all-American, all-Christian church!

El Salvador Statistics Show Increase in Giving

A summary of statistics covering the period from 1949 to 1955 discloses that for every dollar given in 1949, El Salvadorean Baptists contributed ten dollars during ten months of 1955. During the six-year period church membership increased by 33 per cent, and Baptists bought or built over 30 per cent of their church buildings. These figures were reported by Thomas F. F. Dixon, general missionary for El Salvador.

I.C.U. Sunday Is June 17

I.C.U. Sunday will be observed in churches throughout North America on June 17. In special services it will mark the founding of the International Christian University in Japan, June 15, 1949. This new institution of higher education near Tokyo admitted its first class in April, 1953. Today it has over six hundred students



Appointed as missionaries by the Woman's American Baptist Foreign Mission Society and the American Baptist Foreign Mission Society in sessions at Woodward Avenue Baptist Church, Detroit, Mich., March 20. Left to right: Richard E. Drehmer, Mrs. Drehmer, of Philadelphia, Pa.; Maurice S. Entwistle, Mrs. Entwistle, of Blossburg, Pa.; Donald L. Ellis, Mrs. Ellis, of Jeffersonville, Ind.; Robert L. Fulop, Mrs. Fulop, of Chicago, Ill.

MISSIONS

and a full-time faculty of eighty members. Denominations officially supporting this unique Christian project in the Far East are: American Baptist Convention; Church of the Brethren; Congregational Christian Churches; Disciples of Christ; Evangelical and Reformed Church; Evangelical United Brethren Church; International Council of Community Churches; The Methodist Church; National Baptist Convention, U.S.A.; Presbyterian Church in the U.S.A.; Protestant Episcopal Church; Reformed Church in America; Religious Society of Friends; and The United Church of Canada.

Exchange Leadership In Study Groups

As a result of the Year of Baptist Achievement program, the First Baptist Church, Mobridge, S. Dak., and the First Baptist Church, Timber Lake, decided to hold adult mission-study classes with six weekly sessions. An exchange of leadership between the two churches was arranged, with Engene Gerlitz, pastor at Mobridge, and Jeanie K. Sherman, pastor at Timber Lake, serving as exchange teachers of the two groups. The classes were well attended, with some thirty persons participating in each church. The last session was held jointly, with excellent attendance. An exhibit of articles and a large mural composed of attractive pictures from around the world were featured. Foods from vari-

ous countries were served as refreshments. This interchange of hospitality resulted in increased fellowship, in interchurch friendships, and in deepened concern for the Christian world mission.

Baptist Layman Honored in Burma

A Baptist layman, Ba Than Chain, was recently honored by the Government of the Union of Burma, on the ninth anniversary of the independence of that land. Dr. Chain was awarded the title of Thiripyanchi, which means "Holder of a Thread of Distinction." The insignia is composed of twelve gold strings, worn over the left shoulder and under the right arm. It is considered the highest insignia given. Originally it could be worn only by a person of royal blood. Dr. Chain, a brother-in-law of Mrs. Ba Maung Chain, known to many in the U.S.A., has devoted his life to the welfare of the people of Burma. He received his B.A. degree from Calcutta University in 1912 and his M.B.Ch.B. from Edinburgh University in 1917. From 1942 to 1945, during the Japanese occupation of Burma, he was director of the medical administration. He retired from government service in 1946, but his services were so essential that the Union of Burma recalled him in July, 1951, to be director of the school for health assistants. Here, personnel is trained to man the eight hundred rural health centers being

established throughout Burma. In 1947, Dr. Chain helped the Bassein-Myaungmya Karen Baptist Association in opening a hospital to train rural health workers. This hospital was established in memory of Sir San C. Po and carries his name. During 1951, Dr. Chain helped form the Burma Christian Medical Relief Society and

June Issue Late!

IN ORDER THAT we may report the meeting of the American Baptist Convention at Seattle, Wash., June 15-22, the June issue of MISSIONS will be off the press about July 5. So, please be patient until your copy arrives. We believe that it will be worth waiting for.

THE EDITORS

became the first medical director of their hospital in Kemmendine (Rangoon). This remarkable hospital, established especially for the poor, maintained by self-sacrificing nationals of Burma, is giving much needed service. Baptists in the U.S.A., as well as Baptists in Burma, have a right to take great pride in this active Baptist layman, who has been so signally recognized by his own Government.

Russian Baptists To Arrive May 18

According to Baptist News Service, five representatives of the Baptist Union of Russia will arrive in New York on May 18 for a month's visit. They are coming at the invitation of a joint committee of the major Baptist conventions of the United States. Four of the group are members of the All-Union Council of Evangelical Christian-Baptists: Jakov Zhidkov, president; Nikolai Levindanto, vice-president; Alexander Karev, general secretary; and Ilya Ivanov, treasurer. The fifth member is Claudia Tyrtova, representing Russian Baptist youth. The group will attend the meeting of the American Baptist Convention, Seattle Wash., June 15-22.

Baptist Conference In Burma

A new Baptist group has taken its place in the great Baptist family—the Eastern Shan States Baptist Conference. Organized at a meeting of representatives at Pangwai last November, the new group will lead to greater unity and co-ordination of effort among the Shan, Lahu, Ahka, Kachin, and Chinese Baptists living east of the Salween River in Burma. In ad-



In sanctuary of Hulburt Baptist Church, Milwaukee, Wis. Left to right: Arnold Stefenbargs, pastor of the Latvian Baptist Church, Chicago, Ill.; Eleucodio Mendez, pastor of Spanish Baptist Church, Milwaukee; and John A. Craig, pastor of Hulburt. Mr. Craig also serves as executive director of the Milwaukee Christian Center, which each year ministers to over one thousand persons. Center has staff of six full-time, twelve part-time workers

May, 1956



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How can your church become a leader in missionary activity? A discussion of successful, practical, tested promotional methods; organization, projects, and a reading program for both church and Sunday church school. _____ Paper, \$1.50; cloth, \$2.50

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LEADERSHIP EDUCATION IN THE LOCAL CHURCH. By Price H. Gwynn, Jr.

Suggestions and plans of action for recruiting and training leaders of religious education in local churches. The high obligation and privilege of teaching are stressed and problems are discussed. _____ Cloth, \$2.75

dition, the conference will try to maintain as much contact as conditions permit with the thousands of Baptists still living across the border in Red China. The first chairman of the new conference is Thra Aung Din, a Karen Christian worker who heads up the Baptist work in Kengtung.

Irene A. Jones To National Council

Irene A. Jones, associate director of the department of public relations of the American Baptist Foreign Mis-



Irene A. Jones

sion Societies, tendered her resignation at the Detroit meetings of the board. It was accepted with regret. Miss Jones has made a very large place for herself in the life of the denomination during the thirteen years in which she served as home-base secretary of the Woman's American Baptist Foreign Mission Society, and, since the integration of the Foreign Societies, as associate director of the department of public relations. She has visited the churches of the convention and has been a leader in numerous conferences in behalf of the world outreach of the gospel. She has visited several of the mission fields and has shared her experiences with multitudes of people, both in public addresses and by way of the printed page. She has been active on many denominational and interdenominational committees, and is at present chairman of the administrative committee of the Council on Missionary Cooperation. She is a graduate of Cornell University. She holds an M.A. degree from Teachers College, Columbia University, and a Ph.D. degree from the University of Pennsylvania. Miss Jones will become associate executive secretary of the Division of



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THE AMERICAN BAPTIST PUBLICATION SOCIETY

Foreign Missions of the National Council of the Churches of Christ in the U.S.A. At the urgent request of the foreign board, she will continue in her present duties through the summer.

James L. Sprigg Becomes Area Secretary

James L. Sprigg, home on furlough from his first term of service as a missionary in the Philippines, was elected to the secretarial staff of the American Baptist Foreign Mission Societies



James and Margaret Sprigg

during the meetings of the board of managers in Detroit, Mich., March 19-21. Mr. Sprigg will serve as an area secretary, with special responsibility for the Belgian Congo and Europe. Mr. and Mrs. Sprigg are both graduates of Ottawa University, Ottawa, Kans. They also have degrees from the Berkeley Baptist Divinity School and have done graduate work in the University of California. Mr. Sprigg spent a term at Oxford University, Oxford, England, on his way to America last fall. Mr. and Mrs. Sprigg gave direction to the work of the Student Center at La Paz while in the Philippines. They also served as counselors for the young people's work of the Convention of Philippine Baptist Churches. Mr. Sprigg was also a lecturer in the theological seminary on the campus of Central Philippine University.

Convention Addresses Available to Delegates

Copies of most major addresses given at the Seattle convention, June 15-22, will be available to delegates and visitors. One thousand copies of the addresses will be multilithed and assembled into loosely bound books for the convenience of those who want them. No standing in line will be necessary if you want a complete set.

May, 1956



Seated L to R—Rev. Thomas L. Bush, Dr. W. James Niven, Dr. J. Frank Lansing, Rev. Melvin Phillips. Standing L to R—Rev. Park T. Rushford, Dr. W. Douglas Rae, Rev. W. F. Badgett, Rev. Charles Anders, Dr. Harold W. Richardson, Rev. Kenneth H. Ewing.

BAPTIST GO TO COLLEGE CONFERENCE

The Department of Higher Education of the Indiana Baptist Convention, Dr. J. Frank Lansing, chairman, sponsored a Baptist Go To College Conference on the campus of Franklin College in March 1956. Pictured above are the members of this committee.

Featured on the program, which was opened to high school juniors and seniors and pastors and church counselors, were panel discussions of "Why I Should Go To College" and "How To Choose A College." A special session was held for the pastors and counselors on "The Local Church And Its Responsibilities To Its Young People In Relation To Higher Education."

Dr. Lansing, speaking in behalf of the Department of Higher Education said, "We hope through this conference to introduce Baptist high school students to college life and to Baptist student work and opportunities for higher education in the state. We want our young people to receive the most from their college experience and to return to our churches and assume positions of leadership."

Franklin College welcomed the opportunity to host this conference and to serve the young Baptists of Indiana. So also will the College welcome the opportunity to counsel with Baptist high school young people from other states in their college planning.

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Euclid Avenue To Become Mission

The decision to discontinue as a church and to assume the status of a mission marked the end of an era for the Euclid Avenue Baptist Church, Cleveland, Ohio. The once wealthy church was the victim of a population shift out of the downtown area in which the church is located. The church's present pastor, Richard J. Waka, will probably continue as head of the mission. The mission will work in cooperation with the Cleveland Baptist Association. Its emphasis will be on ministering to the children of the area through a recreation program and vacation church schools, with a modified type of Sunday morning service. The tentative date for the change is June 30.

Citation Awarded To Baptist Church

The Baptist Church of Plattsburg, N. Y., was recently cited by Church World Service, relief and rehabilitation agency of the Protestant denominations, for outstanding service on the Greek refugee program. The citation was read by R. Norris Wilson, executive director of the relief agency, at a conference called in New York city to chart the final phases of the church's response to the Refugee Relief Act of 1953. Mr. Wilson said that the pastor, Ralph Turner, had worked closely and tirelessly with two Greek friends in Plattsburg who were eager to bring their countrymen to the United States. When the cut-off date of the Greek program was announced, Mr. Turner himself brought the remaining twenty-seven assurances from this church to New York.

Anniversary Celebrations

Dudley Street Baptist Church, Boston, Mass., its 135th. Percy Gladstone Beatty is the minister. Among greetings extended were those from President Dwight D. Eisenhower, Governor Christian A. Herter, Mayor John B. Hynes, President Frank A. Nelson of the American Baptist Convention, and Paul Dudley White, the famous heart specialist and a member of the church.

Los Angeles Baptist City Mission Society, its fiftieth. The executive secretary is Ralph L. Mayberry, who retires this month, after nineteen years of service. His successor is Alger W. Geary.

May, 1956

COLGATE ROCHESTER DIVINITY SCHOOL



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World Christianity

By ANNA CANADA SWAIN

Evangelism, Bible Translation

According to the United Bible Society, the widespread interest in Bible revision is a part of the new forward movement in evangelism. In Africa, where developments or recording of languages are still going on, and where the influence of the missionary is still strong, changes can be made without tension. There are many instances, however, where the longer a version goes without revision, the more deeply entrenched it becomes in the life of the church and the more difficult it becomes to make changes. This has been particularly true in Arab countries, where at last, after several decades of discussion, translating is under way on a new version of the Arabic Bible. No visitor to our mission fields can fail to find several overworked missionaries laboring in spare time on revisions of the Bible and the hymn books.

Southern Baptists In Evangeline Land

Two hundred years ago, the French Catholics of Grand Pré, Nova Scotia, were transported by the British to Louisiana. The story of their removal was made famous by Longfellow's *Evangeline*. Today they are known as Cajuns. Until twenty years ago, most of them remained within the Roman Catholic Church. Today, in every one of their towns is one or more evangelical churches, with the Southern Baptists very active in the field. A part of the change has come because of the great population moves going on in the United States, but probably more of this change has been brought about by Huey Long's compulsory-education act, which upset the pattern of parochial schools, and the recent ruling of the state against bingo.

Hunger For The Bible

At our newest field in Boko in the Belgian Congo, school children, in return for Bibles, have been digging holes one meter deep and one meter in diameter and filling them with compost. Many of the boys were so small that when they neared the bottom they could not be seen. The hard part, of course, was going into the jungle to get leaves for the compost. As the leaves sank, the boys got discouraged, but ten of them finally reached their goal. Not to be outdone by the boys, three girls have a project

MISSIONS

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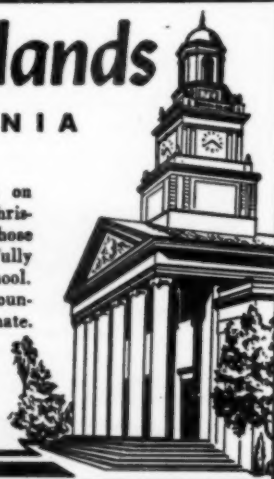
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of clearing land with a mattock for their Bibles. These girls are probably in their teens, for they are fiancées of some of the young Christian teachers. This year they are attending school for the first time.

Medical Group Meets Biennially

In 1909, the Christian Medical Association was founded in India. It has a good medical journal and since 1929 has had a permanent secretary. At first the members were entirely missionary, but now they—630 members—are largely Indian. At the association's recent biennial meeting, there were observers from Pakistan, Burma, Thailand, Ceylon, the Philippines, and the Belgian Congo. It is hoped that similar groups in all these countries may be bound together in one organization. Glenn W. Tuttle represented the Congo. Hilda Lazarus was elected president of the Indian group for the third time.

Catholics and Protestants In Belgian Congo

An outstanding example of cooperative Christianity to be found anywhere is in the Belgian Congo. Practically all evangelical Christian denominations belong to the Congo Protestant Council, and African Christians are members of the Church of Christ in Congo. This cooperation has come about because only a united Protestant front could hope to make any impact on such a Roman Catholic country as the Congo. Today, at one Roman Catholic mission station there are more missionaries than we Baptists have at all eight of our stations. In the Boko area, where five evangelistic priests are working, we have one evangelistic missionary, who is also the station missionary. And yet this past year we have had three times as many inquirers as the year before and twice as many baptisms. Giving in some places has doubled and in others quadrupled.

Christianity Advances In Thailand

Protestant church membership in Thailand has almost doubled since the war. American Baptists, American Disciples, Presbyterians U.S.A., and German Marburger missionaries are now assisting the Church of Christ in Thailand. The church recently dedicated a four-story building which houses its several departments of work. Much of the money for this building was raised by the Thai people. Thailand is one of the few Asian countries where Western missionaries are truly welcome.

May, 1956

Letters...

TO THE EDITOR

SIR: I have taken MISSIONS magazine for many years and would not like to give it up. Although I was ninety-one years old last July, my eyesight is fairly good, and I find many good articles in the magazine.

LAURA M. RUDE

Waymart, Pa.

SIR: Find enclosed twenty-seven subscriptions and check for \$42.50. We had three Wednesday evenings of a school of missions, and this was the result after giving out old copies to be looked over.

MRS. ROY KENNEDY

LaGrange, Ill.

SIR: Enclosed is a check in the amount of \$2.00 I want to pay for a year's subscription for Adolfo Robleto, Apartado 675, Managua, Nicaragua.

I wish every pastor throughout the world who reads English could have a copy of MISSIONS. Your editorials are worldwide in Christian scope and your presentation of the missionary task has the approach that such a paper needs. Your pictures and article are constructive—they are an asset to the foreign missionaries and the cause they represent for our denomination.

LEONARD D. WILSON

Managua, Nicaragua.

SIR: Your editorial in the April issue of MISSIONS relating to the liquor problem in our country prompts me to fulfill an impulse which I had after reading in the previous issue the comments of William B. Lippard on alcohol consumption.

I recall vividly a conversation that I had with a high-ranking officer in the French Air Force during the days of the war when I was associated with the international branch of our own Air Force. I had made some statement of surprise subsequent to the astounding debacle in the French military affairs in the early days of the war when the German army overran what had been believed to be almost impregnable defenses. I recall finishing my statement with a question of this general phrasing: "What has happened to your country?" I well remember his response: "Perhaps I am not the one to comment in this manner, when you well know that I drink alcoholic beverages, but in my opinion our people figuratively have drunk themselves under the table."

I believe that many problems that confuse and bewilder so many in our country today would find easier solution if the Christian people would firmly register their convictions about liquor.

WILLIAM H. RHOADES

New York, N. Y.

SIR: I have just read in the April MISSIONS the editorial "At Last, Jail Terms for Drunken Drivers." I must say I feel sad and angry.

I agree with you that drunken drivers should be punished. But why allow brewers to grow rich making alcohol to sell to drivers? Why legalize the sale of the stuff and collect taxes from it? Why allow magazines, newspapers, radio and TV stations to take money for advertising the brew, which not only causes slaughter on the highways, but also causes broken homes, juvenile delinquency, and murder, and then expect punishing drivers to cure the whole evil?

The advertising is not even honest. Only one side is shown. All advertisements show social drinking at its most glamorous. I believe that companies should be compelled to show a picture of a wreck due to alcohol, or a teenager crime due to alcohol, or a broken home due to alcohol, every time they show an advertisement showing the glamour of social drinking.

How many bars and taverns are licensed to sell liquor along the highways—miles from any town? Who would buy their liquor except people driving in cars? Licensing boards know this fact, yet they permit these bars and taverns to sell liquor. How many individuals or groups—church or otherwise—ever protest the licensing of these highway bars? Not many I fear.

VERNA WATERMAN

Grand Junction, Colo.

ANNUAL MEETINGS

FOREIGN MISSION SOCIETY

The 140th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, will be held in the Civic Auditorium, Seattle, Wash., at 9:10 A.M. Friday, June 22, 1956, to act upon any report that shall be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—DEWEY F. DeTRUDE, Recording Secretary.

WOMAN'S FOREIGN SOCIETY

The 83rd annual meeting of the Woman's American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the Commonwealth of Massachusetts, will be held in the Civic Auditorium, Seattle, Washington, at 9:10 A.M. Friday, June 22, 1956, to act upon any report that shall be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—DEWEY F. DeTRUDE, Recording Secretary.

BOARD OF EDUCATION AND PUBLICATION

The 45th annual meeting of the Board of Education, and the 132nd annual meeting of The American Baptist Publication Society, will be held at 9:10 A.M., on Friday, June 22, 1956, in Seattle, Wash.—RICHARD HOILAND, Associate Executive Secretary.

HOME MISSION SOCIETY

The 122nd annual meeting of The American Baptist Home Mission Society, a corporation organized by special act of the legislature of the state of New York, will be held at 9:10 A.M., on Friday, June 22, 1956, in the Civic Auditorium, Seattle, Wash., to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—CLIFFORD G. HANSEN, Recording Secretary.

WOMAN'S HOME SOCIETY

The 77th annual meeting of the Woman's American Baptist Home Mission Society, an Illinois corporation, will be held at 9:10 A.M., on Friday, June 22, 1956, in the Civic Auditorium, Seattle, Wash., to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—CLIFFORD G. HANSEN, Recording Secretary.



As I See It

By WILLIAM B. LIPPARD

AT SEATTLE we are asked to approve a general reorganization of the American Baptist Convention (outsiders would call it The American Baptist Church), to enhance the prestige and power of the General Council, to give more authority and responsibility to the convention's general secretary, and in other ways establish Baptist administrative unity. The scheme is really thirty-one years old. Something similar was proposed at the Seattle convention in 1925, by a then-existing advisory committee.

That historic but now totally forgotten "Jones Report" was the result of a prolonged, exhaustive, expensive study of Baptist organization, procedure, efficiency, and economy. It had been financed by John D. Rockefeller, Jr., as a contribution in order to make the American Baptist Convention more efficient. The report at Seattle next month is the result of a similar study by the American Institute of Management.

It was an amazing experience for me to sit at the press table in 1925 at Seattle, and to observe the cold, reluctant, unresponsive hearing given the "Jones Report." When opportunity was given for questions, nobody asked any. State-convention and city-mission secretaries, all of them, were opposed to Mr. Jones' revolutionary proposals. The national societies and boards were unanimously against them. The General Council, then only an executive committee, expressed no opinion. The new, then only five-year-old Council on Missionary Cooperation was feeling its expanding importance and regarded the "Jones Report" in high disfavor. After making his report, *for which not even a vote of thanks is recorded in the convention Annual*, Mr. Jones boarded a train (there were no planes in those days) and went back home. *Never before or since has there been a convention discourtesy comparable to that.* Some people allege that Mr. Rockefeller's waning interest in Baptist affairs and his expanding generosity for ecumenical Christianity had its origin in that unhappy episode.

Nevertheless, the idea of a more unified, efficient Baptist organization was born there. Among some delegates it registered. Blissfully it has slumbered through these thirty-one years. Now at Seattle it comes up again for adoption. Presumably this time (*or am I wrong?*) there will be sympathetic discussion, courtesy all around, a true spirit of fraternity, and an intelligent and intelligible decision. There should be no selfish considerations, no concern for organizational pride and prestige, whether national, state, or city, no appeal to states' rights, which can always disrupt a nationally organized body.

We are living in a time when the climate of unification is favorable to such convention reorganization. It is the mood of our age. Its trend is noticeable in politics, in economics, in the social reorganization of society, in governmental activities and services, and in the realm of ecclesiasticism. The prime motivation at Seattle, therefore, should be what is best for American Baptists as a whole in helping them to make their impact on our world, and to be faithful witnesses of Jesus Christ amid a civilization that has lost its way.

During the past three months, New York Baptist headquarters has been getting acquainted with a new officer and a new office, Edward B. Willingham, general secretary of the two now "integrated" Foreign Mission Societies. The office really is not new. In 1913-1915, the managers of the Foreign Mission Society experimented with a more unified type of management and elected the late Emory W. Hunt as general secretary. For various reasons, which should make interesting reading, the scheme did not work. After two years, Dr. Hunt resigned. The office was abolished. And now, two score years later, it is re-established.

More than forty years ago, I knew Dr. Willingham's father, the late Robert J. Willingham. For twenty years he served in Richmond, Va., as general secretary of the Southern Baptist Foreign Mission Board. An eminent

son thus repeats the career of a distinguished father. However, the present Dr. Willingham has a task far more difficult and complicated, far more involved in world upheavals and global tensions than his father ever faced. Secretarial leadership of foreign missions was a comparatively simple and easy task forty years ago. It involved no headaches and heartaches such as the son is destined to experience. Today even the name "foreign missions" has fallen into global disrepute as the peoples of Asia and Africa in rightfully seeking to achieve their nationalistic aspirations, look upon Christianity as a "foreign" religion, and therefore a potential destroyer of their own culture. Some regard missionaries as spies of Western imperialism.

As I see it, in the atmosphere of integration which surrounds his new office, Dr. Willingham has a fourfold task. (1) In spite of the legal obstacles of separate corporate entities, he must harmoniously and effectively bring about the long-needed unification of our overseas mission enterprise. It was first proposed by the advisory committee at Seattle in 1925 and reaffirmed by the committee of fifteen at Rochester in 1934. Although the two Foreign Societies are "integrated" in function, service, operation, and personnel, they still do not yet constitute one corporate entity.

(2) He must re-establish the prestige of the overseas mission of American Baptists. Denominational confidence in it was sadly, needlessly, shamefully injured by the deplorable controversies that disrupted the conventions at Milwaukee in 1924, at Seattle in 1925, and at Grand Rapids in 1946. Vividly, Dr. Willingham remembers that Grand Rapids convention, for he served there as chairman of its program committee.

(3) In the complicated, rampantly nationalistic, global setting of our time, he must so reinterpret foreign missions that the gospel will be accepted not as an "imported" religion, and therefore an alien menace to the national cultures and religions of the people to whom missionaries are sent, but as a universal faith that alone can satisfy the spiritual needs and longings of men of every race, color, clime, or culture.

(4) With rare wisdom and a true Christian spirit, and Dr. Willingham possesses both to a superb degree, he must establish a more unified type of administrative management that will harmonize and combine efficiency with the departmental and secretarial independence heretofore in operation.

The new general secretary deserves our cooperation and our prayers.

MISSIONS

May, 1956

EDITORIALS

NEXT MONTH—June 15-22—American Baptists across the nation will go to Seattle for the annual meeting of the American Baptist Convention. Last year they went to Atlantic City; the year before that, to Minneapolis; and before that, to Denver, to Chicago, to Buffalo, to Boston, and to San Francisco. Non-Baptists might ask why this wide spread of convention cities; why the convention does not meet in a central location. The answer, of course, is that the American Baptist Convention is what the name implies—a convention, a convention of churches. So it fulfills its purpose only as it stays close to the churches and serves their needs. It meets in cities on the Eastern Seaboard, on the West Coast, and in other cities between these extremes because there are churches in these areas, and because these churches desire that some of their members shall have opportunity to attend annual meetings as frequently as possible. If the convention were to meet only in a central location, say in Cleveland or Chicago, then thousands of people on the West Coast and the Eastern Seaboard would never have opportunity to attend. It is well to keep these things in mind as the convention meets this year, lest we forget that the American Baptist Convention is a religious democracy. We must hold firmly to our democratic principles, recognizing always how easy it is to surrender them or, easier still, to lose them by default.

President Nelson's Very Busy Year

IT WOULD BE the understatement of the year to say that President Frank A. Nelson, of the American Baptist Convention, has had a busy year. He has had a very, very busy year, if the extra words will help to get the correct idea across. Up to March 1, he had traveled approximately 70,000 miles, not including his trip to Europe in July, where he attended the congress of the Baptist World Alliance in London and visited Baptist seminaries in Norway, Sweden, and Denmark. The 70,000 miles took him to the meetings of eighteen state conventions, three city societies, and fourteen district associations; to ten anniversary celebrations and fourteen laymen's rallies; to five seminaries and sixty-nine churches; to functions of twenty-nine other groups, related to evangelism, the church school, women's work, youth organizations, and the like. He saw at firsthand the work of twenty new churches brought to life through Churches for New Frontiers and participated in the dedication of the buildings of seven of them. He visited four Christian centers, noting in particular the fine work being done in winning the children to Christ. Asked to state his general impression of all that he had seen, Mr.

Nelson spoke of the growth of American Baptists numerically and of the spirit of unity that he had felt wherever he had gone, in every department of our work. "As Baptists," he said, "we are definitely conscious of our great worldwide missionary task. Our missionaries are dedicated, consecrated ambassadors of Christ, always faithful to their task and worthy of being upheld by the prayers, the love, and the gifts of their fellow Baptists here at home." He had a similar word with regard to pastors and to the work that is being done in the home churches. He had a special word to say about the program of work known as A Year of Baptist Achievement. "Wherever this program has gone," he declared, "wonderful results have been accomplished. There have been increases in church and church-school attendance, many people have been enlisted in Christian service, and excellent new leadership has been discovered and trained." Looking ahead, Mr. Nelson expressed himself in these challenging words: "The fact that our denominational budget [for the eight-month year] was oversubscribed by almost \$200,000, shows an increase of interest in our world mission and a new awareness of the work that lies before us." Well said, President Nelson! And hearty congratulations on the excellent work you have done during your term of office. Leaving your business for your associates to carry on, you have devoted your full time to the service of Christ through the highest office of your denomination. If MISSIONS may speak for your fellow Baptists, from the smallest church to national headquarters, let its word be one of thanks to you and to Mrs. Nelson (who shared the responsibility with you every step of the way) for a worthy achievement. And let that word be also one of gratitude to God for the fine Christian influence you have exerted wherever you have gone.

Missionary Emphasis, A Year of Baptist Achievement

WHAT President Frank A. Nelson said in praise of A Year of Baptist Achievement (in the preceding paragraph) no doubt voices the sentiment of thousands of American Baptists from coast to coast. Adopted in about 3,500 churches, this program has enlisted the interest and the services of more than thirty thousand persons, greatly increased church and church-school attendance, promoted evangelism, and lifted denominational morale to a new high in scores of places. In addition, and of special interest to MISSIONS readers, it has placed fresh emphasis on the importance of our missionary outreach. By providing appropriate teaching materials to states, associations, and churches across the land, it has said over and over to all age groups in the church school

that the two annual (not "special") offerings, one for home missions and one for foreign missions, are integral parts of the Unified Budget, and that the Unified Budget falls short of its goal to the extent that these offerings fall short of their goals. A parallel achievement of YBA has been a record year both in the number and in the quality of schools of missions. It has insisted that a school of missions should be more than a series of lectures, however excellent they may be; that an effective school of missions is, indeed, a *school*, which requires reading, study, student participation. This school also requires action. So YBA has emphasized the value of church committees on missionary and stewardship education, and has succeeded in getting these committees appointed in most of the 3,500 churches that have adopted the program. Although YBA was projected for one year only, it is obvious that its results will be felt for years to come. It ought to become an ongoing program.

Historic Action In Burma

IN OUR news columns last month (pp. 38, 41), Mrs. William D. Hackett revealed some of the questions with which our Burma Mission came to grips at its recent annual conference in Rangoon. Wrote Mrs. Hackett: "Over and over, as the various items on the business agenda came up, we asked ourselves, 'Are we, as servants of the Lord in Burma, coming to full maturity in Christ? What are the marks of such maturity? Should not the lines of demarcation between missionary and the indigenous worker be erased? Should the term "missionary" be dropped, and all of us be "workers" together? Should the mission, as an organization, disappear altogether in the course of time? What should be our next move to help the Burma Baptist Convention achieve maturity?" That these are vitally important questions, missionaries, not only in Burma, but in other lands, will readily testify. Our missionaries in Burma answered them by taking what undoubtedly will become a historic action. They voted to recommend to the managers of the American Baptist Foreign Mission Societies "that henceforth all missionary personnel in Burma should be requested by, and designated to, the Burma Baptist Convention." By way of explanation, Mrs. Hackett added: "... it is our wish that the duly elected representatives of the Baptist churches of Burma should ask the board for the workers; should decide in what stations and in what capacities they are to serve; and should supervise their work." This, of course, is the trend in missionary work in our day, and the right trend. A mission is established in order to win converts and to establish churches. And the moment these churches become numerous enough and strong enough to assume major responsibility for the administration of their own work, the mission ought voluntarily and gladly to take a secondary place, with gratitude to God that its efforts have been successful.

Baptisms In Assam

REPORTING the sixth annual session of the Council of Baptist Churches of Assam and Manipur, held at Jorhat, Assam, Mrs. Alvin Mundhenk, of Gauhati, says that there was evidence of progress in many

phases of Christian activity in that part of India. "Most encouraging of all," she writes, "were the results of the Forward Movement in Evangelism conducted throughout the council's territory during 1955." Even though all reports were not in at the time of the meeting, she says that baptisms in the Assam Mission must have been not fewer than 10,000. More than 3,000 new converts were reported in the Garo Hills; 1,560 among the Sema Nagas; 756 among the Lohta Nagas; more than 1,000 among the Angami Nagas; and 1,234 among the Ao Nagas. There were more than 1,000 in the Assam Plains area and 814 among the Konyak Nagas, the newest outreach of evangelistic work. Mrs. Mundhenk reports also that many new churches were started; that the various educational and medical institutions made progress; and that translation of the Bible was carried on extensively. The Old Testament was almost completed in the Ao language. The seminary at Jorhat had a year of growth—more students, additional buildings, and higher standards. The hospitals in Jorhat, Gauhati, and Tura, and the Leper Colony in Jorhat, all had a busy, successful year. The Christian centers moved forward in their program of evangelism and community service. All this is exceedingly good news, in contrast with much that is discouraging that comes from India from time to time. Many a time in its history Christianity has taken long strides forward in spite of hardships and difficulties. Let us rejoice that it is doing so today.

Declaration of War Against Supreme Court

HARD TO BELIEVE was the news, on March 11, that ninety-six members of Congress had issued a manifesto that they would use "all lawful means" to reverse the Supreme Court decision of 1954 against racial segregation in the public schools. So long as its interpretation of the Constitution is the law of the land, what means to cause the court to reverse itself could possibly be termed "lawful"? Certainly the subterfuge and the efforts to nullify the law currently being promulgated in some Southern states cannot be called lawful—not by any stretch of the imagination. Even Governor James E. Folsom of Alabama declared recently that the Alabama legislature "collectively and individually" violated its oath to uphold the Constitution of the United States by passing a resolution declaring the Supreme Court's antisegregation ruling null and void. Failure to make a start toward integration of the schools is itself a violation of a ruling of the highest court of the land. For that reason, President Eisenhower said in a press conference recently that "it is incumbent on all of the South to show some progress" toward racial integration in the public schools. He could have said much more—that it is the duty of the Federal Government to enforce the ruling of its highest court and to see to it that all American citizens shall not be deprived of the rights guaranteed them in the Constitution of the United States. Part of that Constitution is the Fourteenth Amendment, which declares that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Memo on Reorganization

TO REORGANIZE or not to reorganize—that is the question that the American Baptist Convention will have to decide in its annual session at Seattle, Wash., June 15–22. Scheduled to report at that time is the General Council's committee No. 3, in whose hands the reorganization problem was placed two or three years ago, and that committee is now ready for action. Conceivably, of course, the convention could reject the committee's report entirely, but in all probability it will receive the report and act upon it. The question then will become one of how much or how little reorganization there should be.

In the best traditions of Baptist democracy, there will be differences of opinion at this point. There probably will be two extremes. Some delegates doubtless will insist that there should be no reorganization at all. They will argue that the convention is doing pretty well as it is now constituted and that little or nothing is to be gained by change. At the other extreme other delegates will insist that the time has come for drastic changes in convention organization—that, indeed, all its machinery ought to have a complete overhauling. Some will go so far as to demand that all convention societies, boards, and agencies be brought "under one roof" in good old industrial assembly-line fashion—editorial and executive offices, printing and shipping, all "under one roof," zoning regulations to the contrary notwithstanding.

Between these two extremes, happily, will be still other delegates—the majority, we believe—who will favor change, but change in the light of experience and in response to present circumstances. Above all, they will want to make sure that whatever change is made will be in harmony with historic Baptist principles.

Reorganization, a subject by no means new to the American Baptist Convention, became a live issue at Denver, in 1953, after preliminary studies by the General Council. At that session, it will be recalled, the convention appropriated \$12,000 to employ professional counsel to make a study of the problem, with a view to effecting a greater degree of coordination and efficiency than existed at that time. Later, the American Institute of Management was selected to make that study, and by January, 1955, its report was in the General Council's hands. The General Council then referred the A.I.M. report to its committee No. 3, R. Claibourne Johnson, chairman, for study and plans for preliminary action. Since that time Dr. Johnson's committee has worked long and tirelessly. It has held dozens of sessions, conducted scores of conferences, consulted executives and staffs of all convention boards and agencies, sought the wisdom of hundreds of people. After making its first report at Atlantic City, last May, it went to work in even greater earnestness than before, and now it is ready to make what it hopes will be its final report.

Now, not even the chairman would be so fully satisfied with his committee's achievement as to say that the report it will make at Seattle is perfect. But every delegate who hears that report may be assured that it was not made overnight; that it is the product of honest,

arduous effort. It may need revision here and there, but it is worthy of careful consideration. What revisions ought to be made will be for the convention as a whole to decide—to decide, let us hope, in full recognition of the patient, devoted, consecrated toil that made the report possible.

This is not the place to discuss in detail the committee's report. Suffice it to point out only two of its principal recommendations, both of which commend themselves to favorable consideration. First, it asks that the General Council shall become what its name implies, a *general* council, charged with responsibility for directing the affairs of the American Baptist Convention between its annual sessions, but always subject to actions taken at these sessions. Without such a body the convention, meeting for only one week annually, could not possibly carry on its work.

In this connection, it should be said that MISSIONS definitely does not share the view of those who say that making the General Council responsible for the ongoing administration of the American Baptist Convention is to concentrate too much power in the general secretary and his associates. If the day-by-day administration of the convention's affairs is not to be entrusted to the General Council, then to what body or agency or group is it to be entrusted? In a Baptist convention there is little likelihood that any single agency shall exercise too much power—at least not for long. By the simple device of majority rule, by adhering strictly to the principles of democracy, Baptists for centuries have known exactly what to do with individuals and groups who sought to exercise powers not delegated to them.

A second feature of the committee's report that commends itself to favorable consideration is its proposed Council on Program Coordination. If there is any one thing that our convention needs, it is such a council. Committee No. 3 is exactly right in saying that the convention should have a unified program as well as a unified budget. It was for precisely that purpose that the convention was organized nearly fifty years ago. It was obvious then, and is more obvious today, that strength resides in unity, that Baptists can accomplish more working together than they can working separately. Time was when the several societies, boards, and agencies now working together in the American Baptist Convention could determine their own programs and approach their almost identical constituencies separately. But not now. This is the day of cooperative effort, of working together, for the good of all.

So the proposed Council on Program Coordination is, in principle, a superb idea. Its exact composition and the precise way in which it should function may be debatable, but the need for a body of this nature would seem to be obvious. Such a body, for example, could plan a five-year, or even a ten-year, convention program of action, which would give balance and direction to all our work and prevent unnecessary overlapping and duplication of effort. All convention agencies would gain by such cooperation; not one of them would lose.



Through interpreter, Arnold T. Ohrn preaches to a group of devout Christians. Behind speaker: Theodore F. Adams, president of Baptist World Alliance; J. H. Jackson, National Baptist Convention, U.S.A., Inc.

Glimpses of Baptists in the Soviet Union

A firsthand account of what is happening among the Baptists of the Soviet Union today, with a glimpse also of Russian Baptist history

By ARNOLD T. OHRN

PLEASE go home now, so our brethren from America can reach the door," pleaded the Russian pastor.

The long meeting had come to a close. Three hours and a half of singing, praying, listening, and standing, amidst August heat and extreme discomfort, would seem to be enough to exhaust an audience, most of whom had been standing all the time, some of them as much as an hour before this Tuesday evening service began. But they had to be told to leave.

The foreign guests, Theodore F. Adams, of Richmond, V. Carney Hargroves, of Philadelphia, Joseph H. Jackson, of Chicago, and I were able to make our way slowly through the opening throng, greeted right and left by the smiling, sometimes tear-stained, faces of our Russian friends, grasped by eager hands, bombarded by words of love and farewell.

When I had almost reached the door, I saw a fine-looking boy. He could not have been more than eleven or perhaps twelve. His face had a rare beauty, in itself arresting in a country where few people excel in loveli-

ness of feature. But there was a radiant, spiritual sweetness upon it that made me think of the young man whose very enemies "saw his face as it had been the face of an angel." He clung to my hand with both of his, as if he would never let it go. As I bent low to hear his voice better, he suddenly threw his arms around my neck and kissed me.

A kiss is by no means a startling occurrence in a Russian Baptist church, where the scriptural injunction to "greet each other with a holy kiss" is followed to the letter, and where, after a communion service, every man kisses the brethren around him, and every woman as many sisters in Christ as she can reach.

But my memory of the kiss and the face of the boy I met after our last service in Moscow will always tinge my thoughts of the Christians I encountered, and represent in my heart the many young believers I saw in our churches in the Soviet Union.

Where could a lad like that have been won for Christ? Certainly not in the schools, for all teaching there is non-



Typical of Baptist churches in Russia at the hour of worship. Meeting place is filled with earnest, eager worshipers, mostly adults

religious or even antireligious. Not in Sunday schools or Youth Fellowships, for no such activities are permissible among the two hundred million people of the Soviet Union.

Nor is religious literature responsible for conversions. No Christian books or periodicals for the young are ever printed, and not more than one church member out of ten possesses a Bible.

Where, then, do boys and girls in Russia ever hear the gospel? They hear it in the home and in the church.

Parents are permitted to give religious instruction to their own children. They may, if they wish, invite their pastor to come to the home to teach. (He cannot, however, combine the children of two or more families into a class; for education is the monopoly of the state.)

IN CHURCH, the teaching of God's Word occupies a dominant place. Portions are read and explained. The preachers imitate the apostle who wrote, "I determined not to know any thing among you, save Jesus Christ, and him crucified." They tell "the old, old story of Jesus and his love," as if it were today's news, which it is—Good News. Said Martin Niemöller, after his visit to Moscow in 1952, "The secret of the success of the Baptist movement in Russia is simply this: they give people the Word of God."

The constitution of the Soviet republics guarantees "freedom of religious worship and of antireligious propaganda." Christian "propaganda" by means of the press or evangelistic campaigns is therefore ruled out.

But the constitution does not forbid holy living. The impress of Christian character upon young people in the home, upon comrades in the workshop, upon neigh-

bors on the *kolkhoz*, constitutes a quiet and pervasive "propaganda" that calls forth longings in the hearts of many. This influence gives potency to the simple words of personal witness by a housewife pouring tea from the samovar or by the machinist resting during the factory lunch hour. There is no law to prevent seekers from obeying their longing or going to the religious service in any building assigned by the civil authorities to a church as its place of worship.

And so, within the walls of about 5,400 meeting halls of all descriptions registered with the authorities, Baptists preach the gospel, without restraint, to any visitors who may have found their way in. The trouble is: if the worshipers do not come well ahead of the hour of meeting, they are not likely to get inside the building at all. As for children, it is understandable that their parents are hesitant at subjecting them very often to the discomfort and fatigue attendant upon dense crowds, foul air, and long hours.

One cannot help wondering what a spiritual harvest there might be if the Baptists had adequate places of meeting. In no place we visited were the halls large enough, even where the visit of foreign preachers was unannounced. And there are by no means enough buildings. The figure of 5,400 includes both the number of the places of worship and the number of registered churches, with an aggregate of 520,000 members. But there are countless churches in the making, groups that cannot be legally recognized, either because they are not large enough to merit a hall, or because no hall may be available, even though they have the requisite numerical strength. Such groups are springing up every day somewhere in European or Asian Russia as the result of personal witnessing by Baptist workingmen, foremen, engi-

neers, who perhaps possess a New Testament, perhaps not, or perhaps have copied out the words of the Savior in longhand during the hours of many a night.

THE BOY I mentioned at the beginning is not a "member" of the church, whatever he may be in the eyes of his Lord. No one can be baptized who has not reached the age of eighteen. Anyone who applies for baptism must submit to a period of probation of a year, or even more if the church leaders do not feel perfectly sure regarding the genuineness of his conversion.

The great care taken by Baptists in Russia in screening baptismal candidates has its roots in the background of more than two generations of bitter trials, ranging from civil disabilities to brutal persecution.

The Baptist movement among the German settlers in southern Russia, where the first baptism took place in 1864, could develop unhindered as long as only the colonists, who were not members of the Orthodox Church, were touched by it.

The first Russian proper to become a Baptist was Nikita Isaevitch Voronin, a merchant of Tiflis, Georgia, south of the Caucasus. He was originally a member of the Molokans, a group who reject oaths, military service, and the ordinances of baptism and the Lord's Supper. He felt a deep longing for the truth and gave himself to prayerful study of the Bible. He experienced a deep conviction of sin, and of redemption through the sacrifice of Jesus Christ. Furthermore, without assistance from any writings other than the Scriptures, and without having had contact with any Baptist, he also arrived at the fundamental convictions that are distinctive of the Baptist faith.

Now he wanted New Testament baptism. But where could he get it? It was only then that he made the acquaintance of Martin Kalweit, a Baltic-German Baptist, who had settled in Tiflis to carry on his trade. Through him Voronin learned to his great joy that millions of believers outside Russia shared his faith. Kalweit baptized him in the river on August 20, 1867. Voronin immediately started preaching, and the following year organized a small church which he called "Baptist," the first Russian church of that name.

Among early converts were men who through their unceasing labors and sufferings were to plant Baptist churches in many parts of European and Asian Russia. Most famous among them are Wasili Pavlov, baptized at the age of seventeen, in 1871, and V. V. Ivanov-Klishnikov.

In the Ukraine, the Baptist movement started a little later. Euphemius Tzimbal, converted among the Mennonites, wanted to be baptized. On June 11, 1869, a Baptist preacher from a German colony inadvertently baptized him, together with a group of thirty Germans. (The colonists, to avoid persecution, had hitherto not baptized any of their Slav neighbors, since the Government fiercely resented any "proselytism" among Orthodox Russians.)

Tzimbal later baptized Ivan Rioboschapka, and Rioboschapka baptized Michael Ratuschny. These two men became the unforgettable pioneers.

To begin with, these converts called themselves "believers" or "brethren," while outsiders described them

as "Stundists," thus identifying them with a movement started among the Germans, later embracing Slavs, that brought people together on Sunday afternoons for an hour (German: *Stunde*) of Bible readings. When our movement in the Ukraine later merged with the stronger movement coming from the Caucasus, they all used the name "Baptist."

Very soon persecution became the lot of the Baptist people. Fines, beatings, imprisonments, exile, slave labor in Siberian mines—these things accompanied the growth of the Baptist movement. The Orthodox Church leaders even prodded the civil authorities into taking children away from their Baptist parents and placing them with families that would educate them in the faith of the state church. "Wives were separated from husbands, and every form of ingenious cruelty and insult adopted. . . . The only relieving feature of the story is the magnificent courage and patience of the martyrs."

The main stream of the Russian Baptist movement thus comes from the South. Another comes from the North. In 1874, and the years following, Lord Radstock from England preached in homes in St. Petersburg belonging to nobles and other members of the ruling class. Many were converted, among them Colonel Pashkov. They began to print and distribute tracts and to preach to the peasants on their estates, and so the groups called "Pashkovites" arose.

In 1884, just after the Russian Baptist Union had been organized in the South, Pashkov invited representatives of the Union to St. Petersburg to a conference, and the resultant contact with the Baptists helped the Northern movement toward clearer doctrinal convictions. But for a long time the Northern movement ("the Evangelical Christians") remained organizationally separate from the older and stronger Baptist movement, though they both became affiliated with the Baptist World Alliance. The greatest leader of the Evangelical Christians, Ivan S. Prokhanov, became a vice-president of the alliance.

Closely related to each other, the two groups were to carry on their work separately for many years, amidst frequent persecutions. These continued in various forms after the Revolution of 1917, reaching their peaks in the years 1922-1923, 1929-1930, and 1937-1938.

NOT ONLY the strictness of church discipline, but also the relatively strong unity of the baptized believers in Russia, is largely due to the pressure of persecution. An earlier attempt failed, but a merger finally took place in October, 1944, and the Union of Evangelical Christian Baptists was formed.

During the last two years, British, American, and Swedish Baptists have visited their fellow believers in the Soviet Union. Russian delegations have visited Sweden, attended the Baptist World Congress in London, and may be expected to visit the United States before long. The hearts of our fellow believers in Russia are aching for more contact with us.

And this brings me back to what the Russian boy tried to tell me that night in Moscow, as I learned afterward: "Please send some American boys and girls who love Christ, to visit us here in Russia." A dream? Perhaps some day it will come true.

Pastoral Call in Puerto Rico

A narrative of what happened during twenty crowded, wonderful days in lovely, aspiring Puerto Rico, with an appraisal of Operation Bootstrap and of American Baptist opportunity

By RALPH CURRY WALKER



TO VISIT a mission field and to have fellowship with missionaries is always a challenge. Therefore, Mrs. Walker and I dedicated a portion of this year's vacation time to twenty crowded, wonderful days in lovely, aspiring Puerto Rico.

It was a lifetime privilege to stand beside our general missionary to Puerto Rico, Aaron F. Webber, and his wife Margaret, to travel with them over the countryside they know and love, to meet the people who look to them in gratitude and trust, to visit the churches and missionary enterprises as their guests, to listen to their analysis and interpretation of the Puerto Rican scene—in short, to see the opportunity and the challenge through their dedicated eyes.

I think I am quoting Aaron Webber accurately when I say: "The Puerto Rican people are poor, proud, patriotic, clean, aspiring, progressing, and confident."

They are poor because they live in a poor land. It is beautiful, but scenery as such raises few crops. The island rises so abruptly out of one of the deepest parts of the Atlantic Ocean that there are no banks or shallows for commercial fishing. The entire interior is a network of mountain ranges. Here the common people eke out an existence on coffee, tobacco, and subsistence crops. The only place you can use heavy machinery is on the flat lands of the coastal plains, where one sees vast acres of sugar cane. Hardly more than a third of the land is adapted to permanent agriculture. The once fine forests were cut down long ago by the Spaniards. No coal or oil has ever been found on the island. Mineral resources are few.

Overcrowding makes and keeps the island poor, and population is still increasing. Forty years ago the population was 900,000; today it is more than 2,500,000. That overcrowding makes for idleness; it also makes for cheap labor. We asked several Baptist families what their menfolk earned as sugar-cane cutters. The reply was, "From forty to seventy-five cents an hour, depending on the employer. The work lasts hardly more than three months out of the year."

Overcrowding and work scarcity are, of course, the basic reasons for the large migrations to the mainland. Puerto Ricans began to come in search of work and

opportunity as far back as 1898. By 1930, there were Puerto Ricans in all the forty-eight states. Today, there are more than 350,000 in New York city.

Happily, the light of a new day shines brightest against the darkest background! And so it is in Puerto Rico, where the present changes are so swift and the social revolution is so evidently successful that people are exultantly saying, "Puerto Rico is Uncle Sam's answer to communism!" To use Pearl Buck's word, this is for Puerto Rico "a stirring, germinal time."

TODAY, Puerto Rico has a leader, a constitution, and a program. Let me say a word about each of these.

The leader is Luis Muñoz Marín, a remarkable man, skilled in politics, a poet and popular leader who keeps close to the people. We saw him at Polytechnic Institute, where he and his staff spent almost an entire day facing faculty and students and offering patient and unhurried answers to questions about every phase of government.

Puerto Rico's constitution came out of the world change that followed the Second World War. In 1948, for the first time in their history, the people of Puerto Rico were given the right to elect their own governor. They chose Luis Muñoz Marín. In early 1952, the United States Congress said to the people of Puerto Rico, "You are free to draft your own constitution." They did so, using ours as model.

Through missionary eyes we saw Puerto Rico's program. Sensing its terrific progress and its impact on every level of life on the island, we were reminded often of what Margaret Webber said, with deep feeling: "When we came here twenty-five years ago and looked at the faces of the people in the back country, we saw only despair. Today, we see a complete change." We asked, "What has done it?" She replied, "Hope. The people have hope." They call what is happening "Operation Bootstrap."

In a few short years, Puerto Rico has eliminated malaria, drastically reduced tuberculosis, dramatically extended life expectancy. In the environs of San Juan and Rio Piedras, we traversed for miles what is said

to be the world's largest housing development. The Webbers stopped their small Studebaker near the famous *El Fanguito* ("The Mudhole") slum. There we watched a thrilling sight as a huge American bulldozer smashed into the filthy row of flimsy huts, shoving away the debris and leveling the ground, while hardly twenty feet away an equally gigantic concrete mixer was pouring forth materials for the neat one-story homes which seemed to be rising almost as fast as the slum huts fell.

As in the San Juan area, housing rises in other places, particularly near the new factories. And that introduces the topic of Puerto Rico's surprising progress in industrialization. Four hundred new industries in ten years is their record—a new factory a week. The Government builds factories, rents them (tax free for ten years) at nominal rates, and sells them to the manufacturers at cost.

We saw two of the several enormous dams and lake-like reservoirs recently built, and the power plants beside them. We saw the poles being sunk and lines strung across the hills and valleys to carry power and light to the remotest areas. Modern roads are beginning to be-ribbon the island from coastline to mountain range. Here and there are new school houses, all concrete, with the Stars and Stripes flying beside the Puerto Rican flag. New factories, streamlined in the most modern style, are spread throughout the land.

NEEDLESS to state, Aaron Webber and the gallant group of Baptist pastors of the island are alert to the challenge of the new day.

The solving-word for the stability and advancement of the forty-eight Baptist churches in Puerto Rico is Puerto Rican leadership. For twenty-five years, no missionary from the outside has served as a pastor of a Baptist church in Puerto Rico, says Aaron Webber. And, from our observation, there are Puerto Rican Baptist churches which are as well organized, well supported, and competently led (on slenderer resources) as any we might boast of in the continental United States.

Each pastor whom we met gave us a spiritual lift. What schedules these men carry! For example, there is Pastor Rodriguez, of Carolina (P.R., not U.S.). He was born there, has lived there all his life. He said: "I know every house, every family!" As he drove us through the streets in the church's station wagon, there were calls of friendliest greeting from all sides, from children to the elder folk. Aaron Webber told us that "Carolina, like others of our good churches, is well integrated into the life of the entire community, and the long residence of its pastor is an important factor."

Our Baptist churches in Puerto Rico feel the weight of the burden of the country's need of education. One estimate says that today, despite the increasing numbers of new schools and the astonishing fact that the government budget allocates 26.7 per cent to education, about 200,000 children must wait for school space. Our churches have leaped to meet this opportunity. Many of them maintain day schools up to the fifth grade. At First Baptist, Ponce, we inspected the well-ordered quarters which are crowded five days a week with children, whose parents pay \$3 a month (those funds pay the teachers). Every day, these day schools give the chil-

dren a half-hour lesson; and on Friday the entire school goes to "Temple," which is an out-and-out church service. Thus, many are won to Christ and to our churches, out of the general population, which is 85 per cent Roman Catholic. Naturally, this program has produced a reaction, and the Catholics are building day schools fast and desperately.

We saw the church people: filling every seat in their clean, small churches; singing joyfully; giving relatively extraordinary amounts of money; supporting not only their own church, but its cluster of Bible schools and missions; contributing loyally to worldwide missions.

We asked of every pastor we met, this question: "What is your chief problem and need?" Instantly the reply came: "Buildings! And after that, more workers." They feel that this is a day of unprecedented opportunity.

The salary of the rural pastors seldom exceeds \$100 a month, and clothing, food, and other costs are equal to those in the United States. Only two of our Baptist ministers, however well trained and effective, get over \$1,800 a year. The rural pastors' families seldom see meat, for Puerto Rico is not a cattle country; they eat chicken and rice (mostly rice!), or rice and red beans, dried codfish, corn, sweet potatoes, bananas, papayas, pineapples. One rural pastor, who himself had been able to get only a fourth-grade education, surveyed his community and found over four hundred anemic, undernourished children. He went to work, secured government aid, and now a prominent element in his evangelistic program is a milk station.

Even in the more prosperous towns, our Baptist church equipment is pitifully poor and inadequate. At Playa, a suburb of Ponce, for instance, the energetic pastor, Roberto Navarro, and his wife (a registered nurse) built a sadly needed "classroom" out of the sides of huge packing boxes which had been used for heavy machinery recently installed at the new Textron factory nearby. We saw it, crowded with bright, spotlessly clean boys and girls of junior age.

Said Margaret Webber, "Yes, Puerto Rico is experiencing almost revolutionary change and industrial, economic, and sociological advance. We rejoice in that, for it means better health, prosperity, and happiness for these wonderful people to whom we have devoted our lives."

AS WE LOOK BACK on those twenty soul-stirring days in tropical, beautiful Puerto Rico, we can see again the one hundred magnificent, eager young people at our Baptist academy at Barranquitas and their dedicated faculty; the group of serious-minded ministerial students at the Evangelical Seminary; the faces of the hundreds of our fellow Baptists in their churches; the home of Aaron and Margaret Webber, and of the several Baptist pastors who so hospitably welcomed us to share their fellowship. We shall not forget the chapel hour at Polytechnic Institute, where I faced eight hundred students, of whom a majority were Roman Catholics, and where the chaplain requested "a straight, evangelistic gospel message!"

Those twenty days were, indeed, a "pastoral call," and, as often, the pastor receives a greater blessing than he is able to give.



Irma Highbaugh and a group of young women at a family-life institute discuss problems related to Christian homemaking

Home and Family Life in East Asia

Now under way in East Asia is a movement designed to promote a Christian interpretation of family life—a great forward thrust

By GLORA M. WYSNER

WHAT is a Christian home? How does it differ from a Confucian, a Buddhist, a Hindu, or a Moslem home? How can we make our homes more Christian? How can we bring Christian nurture to our children? These are some of the questions that have confronted and are confronting the church in every country in Asia.

Many Asian leaders were made aware of the need to emphasize the development of the Christian home when they attended the Bangkok Conference on the Church in East Asia in December 1949. Irma Highbaugh—at that time on the staff of the National Christian Council of China, and devoting herself to the promotion of the Christian home movement—was present at the Bangkok conference as a consultant. The materials she had brought with her attracted considerable attention, and many of the delegates asked if she would not come to their countries to help them develop a Christian home program.

In early 1950, when it was impossible for Dr. Highbaugh to return to China from Bangkok, her services were made available to the International Missionary Council by the woman's division of Christian service of the Board of Missions of The Methodist Church. The International Missionary Council, working through its

constituent councils in Asia, undertook to stimulate and develop Christian home-and-family-life programs in countries where such programs had begun, and to inaugurate programs in other parts of Asia where this type of program was a new project. Funds to carry on this work have been furnished by the World Day of Prayer. The results have been far-reaching.

So far, Dr. Highbaugh has given assistance to the Philippines, Japan, Korea, Malaya, Burma, and Thailand, and plans are under way for her to spend a large part of 1956 in Indonesia and the early months of 1957 in Ceylon. Growing out of this movement have been some important developments. For the first time in the history of Asia, a seminar-conference on Christian home and family life was held for East Asia in Manila, Philippines, November 2-16, 1954.

The conference was sponsored by the International Missionary Council and the Philippine Federation of Christian Churches. Delegates attended from Korea, Japan, Okinawa, Formosa, Hong Kong, Burma, Thailand, Malaya, and the Philippines. Leadership for the conference came from India, Japan, the Philippines, Burma, Formosa, Malaya, Hong Kong, the United States, and Great Britain. Hospitality for all the 120



American Baptist Missionary Addison J. Eastman and family-life group at the University of Rangoon, Burma



Delegates from Burma at East Asia Christian Family Life Seminar-Conference, Manila. Back row: G. P. Charles

delegates attending the seminar-conference was furnished in homes of Christian Filipinos. These delegates were joined during the conference sessions by eighty delegates from churches in the Philippines. The motto of the seminar-conference was "Train to Train Others in Family Living."

The conference brought together some of the best-trained Christian leaders in Asia—ministers, teachers, church workers, social workers, psychologists, doctors, industrial workers, college professors, lawyers, court workers. As this fine group of Asians worshiped together, discussed home-and-family-life problems together, planned how to develop the work in their own countries and in what realms they could cooperate in furthering their Christian home programs, they learned much from one another. They learned that many of the problems they faced were not peculiar to one country, but that all of Asia was caught up in many of the same problems, such as the breakdown of old, familiar family patterns; the restlessness of youth and its desire for new freedoms; rapid and radical social upheaval; new responsibilities placed upon women; changes in cultural patterns. As they discussed the revolutionary changes taking place in Asia, they kept asking themselves how these changes were affecting family life in Asia. It was not forgotten that the Christian population in Asia is only 40,000,000 of a population of 1,230,000,000.

The devotional periods helped to prepare the way for later discussions, when the relationship of the home and the church was stressed. These Asian leaders were especially concerned with the unique mission of the Christian home within the total program of the church.

THROUGHOUT ASIA, in the development of the Christian home program, every effort has been made to keep the movement within the framework of the church. Special emphasis has been put upon the development of family devotions, of the sharing of tasks in the home, of the responsibility of all the members of the family in the church, and the opportunities of the Christian family to be a witness for Christ in the community.

In emphasizing the spiritual significance of the fam-

ily, serious thought was given to some of the crises facing Christian families in Asia. The need for marriage guidance and family counseling was stressed. It was recognized that young people need to find at the church opportunities to meet and become acquainted. Throughout the conference these questions were tied with the family in its relationship to the church. Over and over again Asian delegates to the conference said, "We have the same family problems." It was recognized, however, that the solutions would need to be worked out in each country in ways that would be most effective and Christian for that particular country. The delegates returned home with renewed enthusiasm to make family life more Christian in church and community.

OUT OF THIS home-and-family-life movement in Asia have developed Christian Home Week observances in many of the countries. Special literature is prepared for this week, ministers prepare special sermons on the family, seminar groups are held, posters are displayed in homes, family parties are arranged, broadcasts are given. From Ceylon comes the word that the movement there has reached a stage where its activities are demanded and welcomed by the churches of the island, where Christian Home Week is shared in churches, in homes, in clubs, and where it means the bringing of men and women and young people to see the beauty and uniqueness of the home whose Lord is Christ.

The theme for Christian Home Week in Burma (November, 1955) was "The Ideal Home." Emphasis was placed on love and respect, cooperation between members of the family, sympathy, understanding, sound mental and physical health, religious and moral training. A radio broadcast was given, special literature was produced, and also a filmstrip about a Christian home in Burma. In Malaya, in October, when Christian Home Week was observed, the theme for the week was "Family Worship Is Vital." Space does not permit a complete report on Christian Home and Family Life Week plans in every country, but practically every country in Asia has now developed such a week. In some places special dramas are given on some theme relating



In center are Japanese delegates to East Asia Family Life Seminar-Conference, Manila. At ends: Filipinas



Korean delegates to East Asia Family Life Seminar-Conference, Manila. Seminar sponsored by the I. M. C.

to the home. Sometimes special hymns are written (this is true of Burma in particular), posters are prepared for use in homes and churches, and other programs are developed according to the area.

THE MANILA CONFERENCE emphasized the need for more trained leadership in the field of home and family life. Plans are under way which will make possible an exchange of leaders between the various areas. The Near East is asking for help from Asia with one of their leadership-training programs. Special training courses are developing in Asia. As training institutes are being held on a local level for training local leaders, more and more requests are coming for courses in marriage guidance to be included in the seminaries in Asia. A special, intensive training course is being planned for early 1958, somewhere in Asia, when leaders working in the field of home and family life will be brought together from several parts of Asia.

Special literature is being prepared in many areas. Delegates to the Manila conference wanted very much to keep in touch with one another, and have developed a news bulletin entitled *Happy Home*, edited by G. P. Charles, of the Burma Christian Council. This bulletin contains news relating to the home-and-family-life movement in Asian countries and items regarding the follow-up being carried on in the various areas of the recommendations from the Manila conference. It makes possible an exchange of ideas. It keeps the various countries in touch with one another. It serves as an encouragement to those just beginning this type of work, and a way of knowing what other countries are doing. Special articles in the bulletin are of great practical value in the field of home and family life. For instance, the November, 1955, issue contains an article by G. P. Charles, with helpful suggestions for "Couples Sunday."

In this same bulletin, Japan announces a new booklet, "Christmas in the Home," prepared by the National Christian Council's committee on Christian home and family life. The purpose of this pamphlet is to promote the true meaning of Christmas in a significant way, and to make it a joyful time in the home.

The amount of Christian literature available in Asian languages for use in home and family life is very meager. More has been done in Chinese and in some of the Filipino dialects than in other languages. However, beginnings have been made. Literature secretaries are becoming more and more aware of the needs. Translations of materials for America and Great Britain will not meet many of the needs. It is true that a number of books in this field have been translated from English into one of the vernaculars, but literature written in Asia to meet the needs of Asia is urgently needed. Magazines for Christian homes are published in India and Burma.

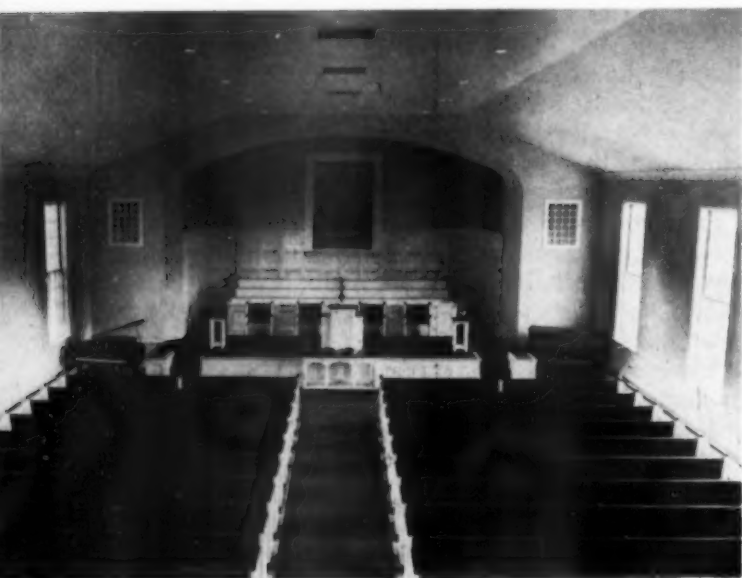
Christian home-and-family-life work has brought together people across national and denominational lines to plan together and to work together. Formosa reports that a follow-up conference in consequence of the East Asia Christian Family Life Seminar-Conference in Manila, was held in Taipeh. This brought together Baptist, Lutheran, Methodist, Mission Covenant, and Presbyterian groups. This conference was the first of its kind ever held in Formosa. It was conducted in Chinese Mandarin and Chinese Amoy.

CONCRETE RESULTS have been noted in the development of this program. In one training institute for parents, couples who had never gone any place together came to the meetings and were surprised to find how much they learned about working together. Important changes of attitudes have been evident. Some have been made aware that many of the attitudes and practices within their own homes still bore the marks of a non-Christian culture. One leader thought he was being very Christian in the treatment of his wife when he remarked, "I have always treated my wife as a guest in the home." Some have learned how much happier a family can be when they learn to share in family counseling, in family worship, in work and play.

With the development of strong Christian homes, and with Christian families carrying their full responsibilities in the church, we believe that strong Christian churches will develop. Christian families, too, have a constructive role to play in the life of developing Asia.



First Baptist Church, Union, N. J., January, 1956. E. E. White is the pastor



Sanctuary of the First Baptist Church, Union, N. J., as it looked January, 1956



First Baptist Church, Rio Linda, Calif., October, 1955. Pastor is E. D. Bethell

The Cradle of Tomorrow

Because today's new churches are tomorrow's future, the Frontiers program is vitally important to us.

By LINCOLN H. W.

TODAY'S CHILDREN are tomorrow's church. The youth of today are the strength of the future. The young churches of 1956 will be the strength of our denomination in 1976. If we build well, our children will have a great inheritance. The challenge is ours.

Already, in the Churches for New Frontiers program, new churches are being born, new churches are being built, new spiritual strength is surging into new communities, new sources of missionary support are strengthening the outreach of our denomination.

Our new churches have not had easy beginnings, but they have moved ahead. One new church held its first services in a new school building in Bloomington, Minn. Twelve hundred public-school students were enrolled in that school! The potential for a new church in that community is limitless. The Shrine Club building in Casper, Wyo., is being purchased for the new church in a new area of that growing city.

The pastor of the Harvey Park Baptist Church, Denver, Colo., purchased a home, and the church holds its services in it, waiting for the completion of the first unit of a building. The Church of the Foothills, San Jose, Calif., was started in a double garage. A large house was purchased in Manchester, Conn., and renovated, so that a temporary sanctuary seating nearly 150 was provided to enable that church to get started. A chapel was purchased and moved onto the site of the Cherry Hill Baptist Church, Dearborn, Mich., so that this church could have its place of meeting.

The use of the Westminster Chapel at Princeton, N.J., was secured for the new Calvary Baptist Church of that city. The Woman's Club building of Rapid City, S.Dak., was secured as the first meeting place of the North Rapid Baptist Church. A restaurant housed the congregation of the North Hills Baptist Church, Pittsburgh, Pa., in its earliest days. A night-club building was purchased for the Summit Baptist Church, Milwaukee, Wis.

None of these churches had adequate housing, but each found a place in which the church could be started.

New churches are very costly! At one time a site would cost only a few hundred dollars. Now land costs have increased greatly. Furthermore, the site in these days must be much larger than in other years. Frequently the site alone costs \$5,000, \$10,000, \$20,000, or even more. The new building is also much more expensive than buildings erected only a few years ago. At its best, the new church can provide only a small first unit. This first unit costs from \$20,000 to \$60,000, or even more.

MISSIONS

Tomorrow's Strength

re tomorrow's strength, the Churches for New
Frontiers to the future of American Baptists

LN WADSWORTH

New churches are very productive. When a new church, located in a new community filled with small homes on which there are large mortgages, raises \$45,000 in cash and pledges before it builds its first permanent church unit—that is an indication of very great devotion, sacrifice, and strength. It has been done!

During the last eight months of 1955, one hundred New Frontiers churches contributed over \$50,000 to the Unified Budget of our denomination, an average of over \$500 a church—an achievement of no mean proportion.

In eight months in 1955, there was one baptism for each fourteen members, one new member for each three members, a total of over 2,800 accessions, more than six hundred of them upon profession of faith and baptism—all during this eight-month period, which contained no Easter season!

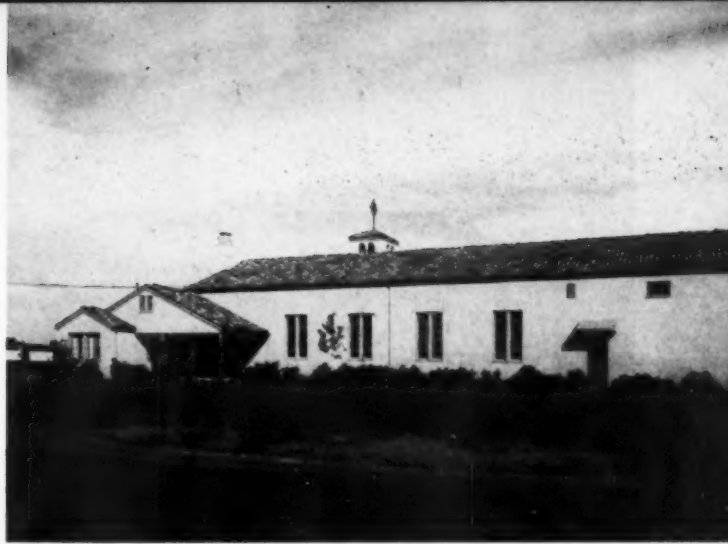
Since 1953, when this program began, over two hundred New Frontiers churches have received help, in terms of a loan or program support, from the American Baptist Home Mission Societies. These churches and many others have received help from state conventions and city societies. Many of these churches are already self-supporting. They are contributing generously to the world mission of the American Baptist Convention. Our denomination is infinitely stronger because of the investment American Baptists thus have made.

What of the future? The future is in our hands. It takes money to start new churches. Money has been given to the Churches for New Frontiers program, and more is being given month by month. Much more is needed. And *people* are needed! It is often much easier for a family living in a new community to get into the family car and to drive down to the old church in the area from which they have moved than it is to put themselves into the life of the new church in their new community. But it takes *people* to build new churches.

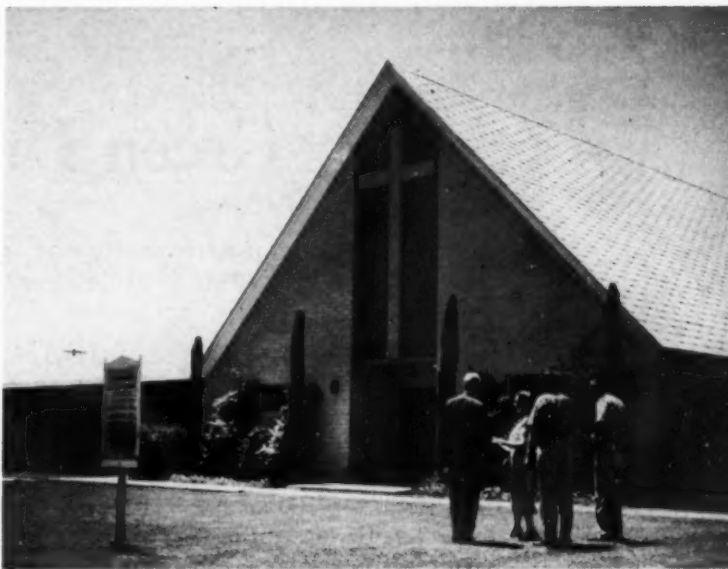
It takes *sponsoring churches* to start new churches. Some established churches feel that they cannot afford to lend their resources to start a new church, fearing that the new church will weaken their own. Other churches give freely of their resources in terms of leadership, financial support, credit backing, and actual release of members living in the new neighborhood. As these churches have given of themselves they have received new strength. Thus the work goes on.

Today's new churches are tomorrow's strength. How strong shall we as a denomination be tomorrow? Shall we be able to take our rightful place in the work of God's kingdom? The answer is up to us.

May, 1956



First Baptist Church, Carmichael, Calif., October, 1955. J. M. Hstenes is pastor



Westwood Baptist Church, Phoenix, Arizona, April, 1955. J. M. Fleck, pastor



Woodland Park Baptist Church, Portland, Oreg., April, 1955. Elwood Marvin, pastor



Green Lake is careful planning, like that done for the Baptist year of Achievement. Church-school superintendents, pastors, directors of Christian education, caught vision of work to be done through intensive effort

Green Lake Defined

What is the American Baptist Assembly at Green Lake, Wisconsin? What makes it more than buildings and grounds? This article will tell you

By JOAN THATCHER

GREEN LAKE is not bricks or barns, towers or tea houses. The American Baptist Assembly is not so many thousand dollars of property values or so many thousands of delegates registered.

Green Lake is "searching"—for an understanding of God's will in choosing a vocation, a college, a life mate. Particularly at the three senior-high training conferences and the Frontier Camp, many hours are spent in prayer and in discussions with qualified counselors. Scores of senior highs recognize calls to attend a Christian college, to enter church vocations, to try to follow God's will in every decision of life.

Green Lake is the click-clack of typewriters in the conference office during the Christian writers and editors' conference, as delegates strive to submerge self and become attuned to God, to "make a temple of a typewriter," to write what God wants written.

Green Lake is the heat of klieg lights in a television station, following a week of intensive work at the radio-TV workshop, writing, directing, and producing a half-hour telecast to be heard over a Green Bay station.

Green Lake is the eager faces of little children at the Children's Center, symbolic of millions of little children across the country, who want to be told about God, about Jesus, about the Bible, about the church, about prayer. The two hundred teachers attending the laboratory schools learn that only as they deepen their own spiritual lives and practice the best educational methods

can they communicate the maximum to the little children they teach in their churches back home.

At the Christian higher-education conference, *Green Lake is brief cases bulging* with plans for better Baptist schools, for more intensive work with students, for the proposed \$5.5-million campaign for Christian education.

Green Lake is the campfires of the junior-high camp pit and tepee and log cabin fires made in learning camp-crafts on cookouts, and the fires of the spirit that glow during quest groups, vespers, and the closing consecration service.

Green Lake means conversations about group discussion methods, golf scores, and continued improvements in Green Lake facilities, at the national laymen's conference. The new dining hall will be dedicated on Sunday, July 1.

At the national women's conference, *Green Lake means concern*—concern for the United Nations, for the Christian mission in a revolutionary world, for Indian Americans, for the Fellowship Guild. Cultivating the "fruits of the spirit" in every life became a concern last summer during vesper services led by Ronald V. Wells.

Green Lake is the processional of flags of many nations at the national missions conference, a graphic reminder of Baptist mission work around the world and of many countries where other Baptist friends are carry-



Green Lake is the open Bible at the conference for older youth. Young people themselves lead study groups. Resource leaders and prominent speakers provide guidance and inspiration. Always training at its best

ing on their work, all bound together by the ties of fellowship in Christ and in the Baptist World Alliance.

Green Lake means rediscovering the power of prayer and the Bible. God's power through these channels is rediscovered by many at the national ministers and evangelism conference. As John A. Lavender put it last summer, "The badge of the Christian ministry is not an oil can, to keep the complicated machinery of church organizations running smoothly, but the Book which tells the story of the power and the love of God."

Green Lake means facing challenges. Led by R. H. Edwin Espy, Walter Harrelson, and others, members of the workshop on Christian social progress will face the challenge of "The Churches and Social Welfare."

Green Lake is developing talents in music, art, and drama within the church as channels to help lead men to God. At the religious music, art, and drama conference, delegates find a closer walk with God as they prepare their music concerts, art lectures, and dramatic presentations.

Green Lake is examining the Baptist Student Movement—what it is and what it can become. At the national student conference, delegates will hear presentations by Herbert Gezork and participate in creative workshop sessions to determine the functions and mission of the movement.

Green Lake is the staff. Working together on the student, young adult, adult, and permanent staffs are over three hundred persons, many of them never seen by the guests. If staff members can help to create a climate where guests can become aware of the Green Lake spirit of searching, concern, fellowship, and Christian love, they feel well rewarded for spending long hours in giving of themselves in a spirit of sacrificial service.

Over twenty thousand Baptists came to Green Lake in 1955. They were properly impressed by the beauty of the assembly grounds, but their imaginations were captured by the deeper significance of Green Lake, symbolized by the Judson Tower chimes, reminding all of God's gift of time to do his will, and by the light of the cross pervading every corner, as his love will pervade every part of life for those who find "a closer walk with God."

May, 1956

Green Lake Calendar, 1956

Youth Conferences

- National Older Youth Conference—June 23-30
- National Senior High Training Conference. Section 1—June 23-30. Section 2—June 30-July 7. Section 3—July 7-14
- National Senior High Frontier Camp—July 15-25
- National Guild House Party—July 14-21
- National Junior High Camp—July 1-14
- Agapé Conference—July 25-August 4
- Baptist Student Conference—September 3-8

Family Conferences

- Young Adult Family Conferences. Section 1—August 11-18. Section 2—August 25-September 1

Laboratory Schools

- First School (for workers with children)—June 30-July 14. Second School (for workers with children)—July 28-August 11
- National Senior High Laboratory School—July 7-14
- National Junior High Laboratory School—July 28-August 11

General Conferences

- National Laymen's Conference—June 30-July 7
- National Women's Conference—July 14-21
- Christian Writers and Editors' Conference—July 7-14
- Creative Writers' Workshop—July 14-21
- National Ministers and Evangelism Conference—August 4-11
- National Recreation Leaders' Laboratory—August 4-11
- National Missions Conference—August 11-18
- National Christian Education Workers' Conference—August 18-25
- Religious Drama Workshop—August 18-25
- National Conference on Religious Music, Art, and Drama—August 25-September 3
- Christian Social Progress Workshop—August 25-September 1
- Radio-Television Workshop—August 25-September 1

Among the Current Books

CHRISTIAN LOVE IN EVERYDAY LIVING. By Owen Hutchison. The Westminster Press. \$2.00.

This book grew out of the author's conviction that "what human beings need more than anything else in the world is love." The various Greek words for love are defined and evaluated: *eros*—which expresses possession; *philia*—characterizing platonic love; *agape*—signifying God's love. This third kind of love is Christian love, which the world needs. Mr. Hutchison turns to Paul's word picture of love as recorded in 1 Corinthians 13 to show how love can become a part of daily living. By scholarly exegesis, vivid illustrations, discerning application, and expressive style he reveals how love is patient and kind, has good manners, is never self-centered, rejoices in the right; how it bears, believes, hopes, never lets us down, lets us grow up; and it offers three-dimensional living.

A CANDLE FOR THE DARK. By Orva L. Ice. Abingdon Press. \$2.00.

This work is a triumph of spiritual insight in the application of Christian principles to everyday living. Average people, common events, provincial sayings, and homespun philosophy become the inspiration for practical guides in abundant living. A church bell, an evasive deacon, an overly busy friend, an attitude, or a casual remark by a mother, maid, or fisherman—each serves as the starting point for a stroll leisurely down a strangely familiar lane, where new beauty is seen, a holy reverence felt, and God's presence discerned. Illustrations from the Bible, literature, and simple life adorn fresh thoughts that spring up along the way. The author writes in a style that will fascinate young people and provoke the thought of all age groups. A few examples of the striking titles given these sixteen messages are: "The Beauty of the Imperfect," "Have You Left Anything?" "The Added Touch, Yes and No." Mr. Ice is pastor of Calvary Baptist Church, Minneapolis, Minn.

THE FAITH THAT BUILT AMERICA. By Lee Vrooman. Arrowhead Books, Inc. \$3.50.

In simple language, this book tells the story of the founding of the United States. Our country was settled by men who believed in "power in the people" and in God as the supreme Judge. This is what made the New World different from the Old.

Radical democracy, of course, had its roots in the left-wing religious bodies of the Reformation in the Old World. But freedom of religion and democracy were worked out through law by charters, compacts, and covenants in the New World. This survey has a chapter each on George Washington, John Adams, Thomas Jefferson, Benjamin Franklin, and Abraham Lincoln. At the end of each chapter is a section called "In Their Own Words," in which quotations are given from writings and documents bearing upon the chapter.

JAPAN AT THE MIDCENTURY. By William Axling. Protestant Publishing Co., Japan. Distributors in the United States: American Baptist Publication Society. \$2.50.

This book should be required reading for anyone interested in learning more about the place of Christian work in Japan. It was written by the well-known Christian missionary, William Axling, who since 1901 "has been an entranced from-the-inside observer of the kaleidoscopic scene in Japan. He witnessed her spectacular flight from an unknown hermit existence to the dizzy heights where she sat among the great powers." He saw her plunged into the chaos of war and subjugated by her enemies. He was a house prisoner for nine months and a prisoner in a concentration camp for two years. Following the war, Dr. Axling returned to Japan and saw her recover from the humiliation of defeat. After fifty-three years of Christian service the author has written what he terms "leaves from life." His experiences and observations give the history, psychology, and spirit of the people of Japan. They also graphically portray the important place Christianity has played in the past and must continue to play in the future.

EMOTIONAL PROBLEMS AND THE BIBLE. By George H. Muecke. Muhlenberg Press. \$3.00.

With the conviction that "we need a religious interpretation of the findings of psychology," the author reveals how the Bible has always been concerned about man's mental and spiritual life. The symptoms and causes of conditions that disturb man's composure and peace are examined and discussed under eight subjects—anxiety, guilt, hatred, intolerance, boredom, inferiority, loneliness, and doubt. A careful reading of this stimulating volume should cause many

troubled minds, now contemplating help by seeking a psychiatrist, to turn to the Physician of the Soul and find themselves sitting at his feet and in their right minds. The book is rightly called "a guide through the emotional quicksands of modern living." It does not offer the rewards of riches, prominence, power, and popularity, as some books in this field do, but it does show how and why the faithful student of the Bible may find a solution.

THE IVORY CARVER. By Elsie Northrup Chaney. The Creative Press, Claremont, Calif. \$1.00.

Out of her long and rich experience as an American Baptist missionary in Burma, Elsie Northrup Chaney (Mrs. Clarence E. Chaney) has produced this exquisite narrative poem about an ivory carver named Ba Own. Only one who had lived in Burma, and had come to love its people, could write with the warmth of feeling and the depth of understanding that characterize this vignette from the nation's life. So Joseph C. Robbins, one-time president of the American Baptist Convention and foreign secretary of the American Baptist Foreign Mission Society, says in his Foreword that whether Mrs. Chaney "tells of the grace of Burma's women, the skill of her artisans, the wistful eyes of her children, or the hopes and longings of hearts bound by the impersonal law of Buddha, she speaks as one who knows."

ALL OF THE WOMEN OF THE BIBLE. By Edith Deen. Harper & Brothers. \$4.95.

This book is divided into three parts. The first section consists of what Mrs. Deen calls "Searching Studies of Women in the Foreground." The second is an alphabetical listing of more than one hundred and twenty-five named women in the Bible. The third consists of more than one hundred and twenty-five brief sketches of nameless women in the background, who are referred to as "daughters, wives, mothers, widows, and other unnamed women." Some of the sketches are excellent, and the book has value as a listing of all the women in the Bible. So much, however, has to be imagined in order to write a chapter on Dorcas or Phebe or other lesser-known women, that this author gets into the habit of what serious scholars would consider too much imagination. She asks us to imagine such and such a woman wearing a blue dress with a shell-pink collar! This may do for the fashion writer of a newspaper, but it is scarcely pertinent to serious study of the Bible.

Partners IN THE BAPTIST WORLD MISSION

American Baptists on Network Radio and Television

I HEARD Dr. Hargroves on a program over the CBS radio network!" says one.

"I saw two of our missionary appointees to the Congo on a TV program over the NBC-TV network," says another.

"I heard a dramatic program all about the kind of work the American Baptist Home Mission Societies department of evangelism does. It was on our local station," says a third.

These comments are the rule, not the exception. Then the question asked of a member of the radio and television department of the convention follows: "Did you have anything to do with it?" The answer is, usually, "Yes!"

The Laymen's Hour is, of course, an official program of the American Baptist Convention, and is currently heard on almost one hundred stations throughout the country and overseas. In addition, the radio and television department takes advantage of every opportunity to present American Baptists on regularly scheduled network radio and television programs. And this is possible through the cooperation of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A.

How does it work? The department, for example, was alerted that the Drama Trio of the University of Redlands was to make an appearance at Town Hall in New York city, which would be the high point of their cross-country tour. The members of the trio and Dr. and Mrs. Albert Johnson, author and director, respectively, would be available the week before for guest appearances on radio and television. It was learned also that John Raitt, star of the Broadway production *Pajama Game*, was an alumnus of the University of Redlands and that he would be willing to make personal appearances in connection with the trio's performance.

Armed with this information, arrangements were made through the special-events department of the Broadcasting and Film Commission for the Redlands group to appear on six programs over a four-day period. They were first seen on TV on Jinx's Diary, a program featuring Jinx Falkenberg McCrary, a noted inter-

viewer. The following morning they appeared on The Morning Show over CBS-TV—a morning wake-up program that is seen from coast to coast. Later that day, they appeared on the radio program Luncheon at Sardi's, and that evening they were seen on the Ray Heatherton Show. Earlier, Dr. Johnson made some recordings for the American Broadcasting Company's program New Sounds for You, and, finally, he was heard on the ABC program The Evening Comes.

What did all this accomplish? Simply this: more people heard about an American Baptist institution of Christian higher education than would have been possible in any other way. True, the emphasis was upon the appearance at Town Hall, but, in addition, the principals were able to talk about our American Baptist university in Redlands, Calif. If the convention had desired to purchase the time for the purpose of speaking briefly about this institution, the cost would have been more than \$15,000, the approxi-



Robert Fletcher DeLano, former American Baptist missionary to Assam, was appointed field counselor for the Council on Missionary Cooperation and assistant director of promotion for the Pennsylvania Baptist Convention, with responsibility for the western half of the state. Mr. DeLano begins his new duties in Pennsylvania, April 1

mate equivalent of sending 4 missionaries to four foreign countries for one year! But the convention does not approve the policy of buying time on network radio or television.

In addition to the above appearances, well-known American Baptists have been heard and seen on many other programs. V. Carney Hargroves, Roger Fredrikson, C. C. Meeden, Harry Kruener, Gene Bartlett, and the Laymen's Hour singers have all appeared on the CBS Church of the Air. Ronald V. Wells and Samuel D. Proctor, among others, were seen on the television program Lamp Unto My Feet on CBS.

American Baptists have been on other discussion programs, interview programs, musical programs, variety programs, as well as straight talk programs. By arranging for American Baptists to appear on a variety of network radio and television programs, the department of radio and television is able to broaden the American Baptist witness. Perhaps you did not see or hear any of the programs by the Drama Trio, but 3,500,000 other people did! And that is a conservative estimate.

Home-and-Family-Life Films

The Christian home is a vital part of God's plan for his people. Here are some suggestions.

16mm Sound Films

Faith of Our Families—Step by step we see how Christ becomes a part of everyday living through family worship. Here is an excellent film to help you build family worship in your home. Time, 40 min. Rental, \$11.50.

Walking with God—This film emphasizes that a good home, success in business, and money are not "everything"; there must also be personal faith in God and a day-by-day living of the Christian life. Time, 28 min. Rental, \$8.00.

Bible on the Table—The Martin family discover that family worship is an essential part of a happy home. Time, 28 min. Rental, \$8.00.

This My Son—A powerful twentieth-century version of the Prodigal Son, taken literally from the Bible story and placed in a modern setting. The film deals with questions such as, "Should religion be 'forced' on young people?" "Does modern education 'lead' youth to by-pass the Bible?" Time, 30 min. Color. Rental, \$15.00.

Vocational Choice: A Partnership—An ambitious father realizes that a vocational choice is a three-way partnership, including parents, the child, and God. Time, 15 min. Rental, \$5.00.

Sound Filmstrips

Built upon the Rock—This filmstrip illustrates the truth that the Christian religion fortifies the home against destructive attacks and strengthens the family to meet the challenge of confusing times. 33 $\frac{1}{3}$ rpm record. Rental, \$2.50.

Is Your Home Fun?—Through a series of cartoon drawings, we are shown the contrasting experiences in the daily lives of two families, the Browns and the Gays. A thought-provoking filmstrip helpful in stimulating discussion among groups interested in the problems of building a Christian home. 78 rpm records. Rental, \$3.50; sale, \$10.00.

Write Baptist Film Library, 152 Madison Ave., New York 16, N. Y.

Problem of Ability

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

THE SERVANTS are given talents in accordance with their abilities—to one five, to another two, to another one. People may be equal in worth to God but in capacity and ability they certainly are not equal. The one-talent person, especially, is tempted to mistrust himself; he suffers from an inferiority complex; he is timid and lacking in self-confidence; he feels that he cannot accomplish anything that will command attention, and so he does not try to do anything at all. This failure sometimes leads to the invention of all sorts of excuses for his lack of success. Circumstances have been too much for him; people have been unjust; society is to blame; his master or employer is a "hard man" and expects impossibilities.

Yet, most of us are ordinary people with one talent. God needs our service. The man of five talents cannot achieve much without the rest of us. We will be judged, not by the greatness of ability, but by our use of what we have. Your contribution to the Baptist world mission, however small or large it may be, is significant. It becomes as much a part of the kingdom's work of the American Baptist Convention as the five-talent person.

William S. Christie

C. M. G. Field Counselor



Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Family Life in the Philippines

By REMEDIOS D. VAFLORE

IN VIEW of world conditions today, one of the most strategic Christian programs is centered on the strengthening of Christian home and family life. Family Week, which comes the first week in December, is indicative of the importance with which this movement is regarded in the Philippines. In the past few years, home-and-family conferences have been conducted in various areas of the country under the sponsorship of the denominations comprising the Federation of Christian Churches of the Philippines. Christian home and family life is receiving primary emphasis this year in the program of the Convention of Philippine Baptist Churches.

The Filipino family is closely knit together. It is not unusual to find grandparents, uncles, aunts, and cousins living together and being considered as members of one family. present tendencies, however, are for more aloofness from close relatives and more family independence. American concepts have influenced the breaking-up of the *barangay* (clan). There is also a growing tendency for family love to give way to a larger love which includes the community.

Life in Barrio

According to statistics, most Filipinos live in the *barrios* (villages). In figures, this means that 75 per cent of the people live in the more than seventeen thousand *barrios* in more than one thousand municipalities. A relatively small percentage have the opportunity of going to grade schools, but not all of these have a chance to go to high school, and even fewer, to college.

Life in the *barrio* is mostly family groups. This is because of very strong attachments to the family. In times of sickness or of accidents the whole *barrio* comes to one's aid. It makes it easier to give help to one another and to feel a sense of security and freedom from fear.

Families in the *barrio* make use of such materials as nature provides close at hand. Plates, drinking utensils, and household articles are made from coconut, bamboo, or other materials. Water is carried in the joints of long bamboo poles balanced on the shoulder. There is little furniture in

the house. Mortars for pounding rice are turned upside down and used as chairs, or usually, two or three bamboo poles are pegged together on legs to make stools or benches.

Devices for home and farm use are the age-old ones used by preceding generations, with hardly any modification. There is little budgeting of time, energy, and resources. Many families are burdened by heavy debts. Life is simple and is lived day by day for what it brings. Mothers feel that life is endless drudgery, a ceaseless round of humdrum.

Children are allowed much freedom to play around the neighborhood. But when they are at home, they are expected to give prompt and unquestioned obedience to their parents. The parents determine when and to whom their children shall be married.

Food Scarce

Food in the *barrio* is scarce. This is partly because farms are small and do not produce enough for the family. Animals are raised for income rather than for food. This scarcity is due also to the fact that the rice crop is often promised in payment for money borrowed, or for other purposes, probably for fiestas or for entertaining relatives and friends.

Since the end of the war, because of the increase in education, people even in the *barrio* know how people live in other parts of the country and other parts of the world. They have a desire



Two charming Filipina field workers

MISSIONS

for more material things. In their struggle to attain these, however, they are restless and confused because of new ideas closing in upon them too rapidly. Thus they need in a large measure the sense of security and the peace of mind and heart that come only through a vital experience of faith in Christ.

Recognizing this great need, the Convention of Philippine Baptist Churches organized two years ago a home-and-family-life committee. There is a full-time fieldworker, Ruth Ciriaco, the first appointment of this kind by any denomination in the Islands. Results are coming gradually, but effectively. In the closing of a recent home-and-family-life institute, I heard testimonies of the most encouraging kind.

Juniors in the College of Theology became fieldworkers for several months. When they reported in January of this year, they told of going back, several months later, to the churches they had reached through area institutes. They found cleanliness, better diets, family altars, and better attitudes of parents toward their children. Further, they learned that because outsiders attended the "graduation," with which each institute had closed, a new avenue of evangelism was opened up.

In Antique Province, one woman came a day or two late because she had not heard of the institute earlier. She attended faithfully and graduated with the rest. Though she had not been a Protestant, she began attending the women's meetings and then identified herself with the church and all its activities. Her young lawyer son is now an active member. She had previously adopted two war children, one a half-Japanese boy and one a half-American girl. She is a most warm-hearted, intelligent woman, and gleaned everything possible from the program.

Typical Christian Home

It is homes like the one I want to describe which our workers on the field try to reach. This one house shows the barrenness of some *barrio* homes, and also illustrates what is being done by such a program as ours.

A sidetrip brought the workers to a farm, or plantation. When the car could go no farther, they walked to the house of the owner. Going on to the foot of a hill, they met a young woman and her two little children on their way to the well to bathe and wash their clothes. She told them her house was on the hillside, and she had left her baby at home. Hers was one of four families who had moved to the

Lake Geneva School of Missions

At Conference Point, on beautiful Lake Geneva, Wis., an interdenominational training week for women and girls; credits given by the National Council of Churches. For particulars, write: Mrs. C. C. Bristol, 508 S. 22nd Ave., Bellwood, Ill.

plantation to become tenant farmers. All were Christians and very poor. Near the crest of the hill, the group came to three temporary shacks. Wherever the families had found three or four trees close together, they had cut off the tops, trimmed the branches, and using the trees as a frame, had put up a shack of bamboo and nipa.

In one shack the group heard singing, and when they looked in they saw a house furnished with nothing but a woven reed hammock. In the

hammock was a girl of about seven or eight holding her baby brother, swinging back and forth singing. She smiled as she saw the group of strangers, not a bit afraid. Guess the song the little girl was singing, in that new bare shack, far away from any home or friends she had known before, and left to care for her baby brother while her mother took the other children for their daily baths. She was singing "Anywhere with Jesus I can safely go."

When we see the potentialities of our program in such homes as these, do you wonder that we had 153 in training at our home-and-family-life workshop? This one sunny little child transformed an arduous journey for the visiting team.

Pastors help to promote this program of the convention in their areas. Church members, usually by couples and families, attend the classes. Even those who are not members of the church attend the institute and find it very interesting and helpful. *Barrios* and towns where family life institutes have been held urge us to return.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

I Saw the Heart of Home Missions

By ROBERT T. HANDY

A FASCINATING news report recently explained that a physician can lay bare the human heart when necessary to massage it to save a life. Well, I saw the "heart of home missions."

Every five years our Baptist home-mission agencies conduct a series of area conferences for all home-mission personnel. It was my privilege to take part in four of these early this year. I suppose I should say I saw "half the

home-mission heart," for it was the four Eastern, rather than the four Western conferences, to which I went. But no, it was more than half, because many of the men and women of our national home-mission staff were at the gatherings, working, counseling, leading, listening. At these area conferences I saw the very heart of home missions—the missionaries themselves.

I saw the heart of home missions—and I liked what I saw. They are a



Delegates and leaders at home-mission conferences enjoy fellowship hour



Soto-Fontanez, Brooklyn, N. Y.

varied lot, these home missionaries of ours. There are Christian center workers, juvenile-protection leaders, evangelists, teachers of all ages, extension pastors, town and country ministers, preachers of special language talents, and inner-city experts.

The home missionaries are from many backgrounds. They come from many parts of our country and abroad; they reflect the whole gamut of theological emphases that characterize our denominational life. They differ in temperament as well as in talent. But they are one in their devotion to the gospel of Christ and their desire to bring it to those who have it not. They are one in their desire to serve human need without regard to race or class. They are one in their warmth and friendliness. And they are one in that they sincerely need the interest, the friendship, and the support of the men, women, and youth of our churches.

I saw the heart of home missions—and I thanked God for what I saw. I saw the missionaries in many moods; now enjoying an earnest discussion as they sought to understand the cultural changes that touch those with whom they work; now listening intently as experts in social and psychological analysis spoke to them; now lifting their voices in some great hymn of affirmation; now roaring with laughter as they reacted to some well-timed punch line; now working with their state and national leaders as they re-

viewed the past and planned for the future; now bowing reverently in prayer as they closed their consultation together in the fellowship of the Lord's Supper.

At each gathering the conviction grew stronger within me, that the Spirit of the Living God is working through these people. To be sure, these are people like you and me—they have their strengths and their weaknesses, their joys and their sorrows, their talents and their limitations. But what they are and what they have they are offering to God, that men might know the truth that makes them free.

I saw the heart of home missions—including that important group, the national home-mission leaders. Their names you know, for they appear in our literature—but I wish you could be with them for a time as I was. I found them an earnest, hard-working, talented group. I was pleased to see them fitting into each conference unostentatiously, though always ready to provide effective direction when needed. The responsibility they carry for our vast home-mission enterprise, sharing the load with state and city secretaries and their associates, is a heavy one indeed, and they carry it well. Their specialties do have their own characteristic rewards and satisfactions; yet often they involve long periods on the road, when families and loved ones are far away. They need the support of our interest, hospitality, and prayer.

I saw the heart of home missions—and I borrow a term from Bunyan and call that heart "Greatheart." These men and women who are the heart of home missions labor in difficult places. They toil in the congested, decaying sections of the inner city, "where sound the cries of race and clan." They work in mushrooming new housing developments, building churches from scratch. They labor among new Americans, teaching them the better to understand their new home, guiding them into a fuller grasp



Robert Handy and Clifford G. Hansen

of Christian faith. They serve in isolated rural areas and in Indian reservations; they witness in migrant camps and trailer colonies. Even as we are, they are stewards of the mysteries of God—stewards also of the resources we American Baptists make available to them. They are good stewards, but they see so much more that needs to be done than they can do, that they long for more workers and fuller resources. They represent us well. Do we do our full share to keep that home-mission heart beating?

I saw the heart of home missions—and asked God to keep it beating strong and sure. For in this swift-changing land of ours, people are in need—the kinds of need our home missionaries can often meet. In the years ahead, we Protestants must somehow find ways to minister more effectively to the beaten people of the inner city; we must find ways to reach and protect tempted youth; we must find ways to set church spires in mushrooming suburbs; we must, indeed, do many things to fulfill our mission under God.

Much depends on the home-mission heart! Just as that heart must beat if the body is to live, so the body must supply the heart that it remain strong and healthy. That mission heart sends life blood through the Body of Christ—part of our Christian responsibility is to see to it that that heart is properly nourished. Let us rededicate ourselves to the great work of the kingdom.



Area mission conference, Austin Church, Chicago, Ill.



An attentive audience at the Chicago mission conference

Mission-Study Accessories

THE ANNOUNCEMENT of the new accessories to be used to arouse interest and to help create a basis of fellowship in the new study of the new mission themes, will be of concern to many. The Wright Studio, which produces them, lists the following materials:

Southeast Asia

A beautiful puzzlemat presents a map of Southeast Asia, surrounded by important products. To suggest that people, after all, are our real concern, shaded silhouettes of some Southeast Asians are discernible in the background. These people are dimly portrayed, symbolic of our too-small awareness of them in real life.

On the napkin are eight panels typical of Oriental art. In each panel, is a representative person from Southeast Asia. This napkin is very attractive. It has many uses for all ages, as illustrated in "Creative Uses for Southeast Asia Accessories."

A third versatile accessory is a four-way favor. It may be used in any or all of these ways: as a reading check list, a bookmark, a place card, a work-and-quiz sheet, giving pertinent information. Seven sketches in small squares, which decorate this accessory, represent the major areas of study. This is an exceedingly valuable teaching aid.

The three accessories mentioned above match each other in beautiful orchid, maroon, and green. Another accessory, included with each packet of units, is a water buffalo and boy, ready to be cut out and stood up for decoration or for story illustration. Adults will like it for atmosphere. Children like the handwork.

Mission Field: U.S.A.

The puzzlemat embodies a surprise element which can be used quite effectively by leaders as they help people to see what constitutes the "What?" "Where?" and "Who?" of "Mission Field: U.S.A." Sketches include areas of emphasis and study agreed upon interdenominationally.

The matching napkin presents some encouraging aspects of "Mission Field: U.S.A.," suggesting some of the areas in which significant work is being done.

A third accessory can be used on citizenship days, patriotic, or other occasions when the theme of civil liberties or our Christian and Ameri-

can heritage is appropriate. Printed in hand-designed Old English, in two colors, on parchment-like paper, it becomes a handsome scroll by the use of soda straws at top and bottom. On it are quotations from the Bible, our Constitution, and the Bill of Rights. An impressive worship service, appropriate for church or home, accompanies the scrolls.

Packet Contents and Prices

The most economical way to buy these accessories is in units of ten (for

ten people). Each unit consists of 10 puzzlemats, 10 napkins, 10 four-way favors (or 10 scrolls, in the case of "Mission Field: U.S.A." units), and several extremely helpful single items for the use of leaders. The first unit for 10 people is \$1.75. Additional units, ordered and packaged with the first, are only 70 cents each.

Banquet Special

This packet contains *only* puzzlemats and napkins in multiples of 50, with some single items for leaders. The first set of 50 is \$3.25. Each additional set of 50 puzzlemats and 50 napkins is \$1.80. Be sure to designate which theme. Order all materials from The Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind.

Mission Study at Seattle

Mission-study classes are to be incorporated and made a part of the program of the American Baptist Convention at Seattle in June. Instead of meeting at a pre-session hour of eight o'clock, the classes will meet on Thursday and Friday afternoons, June 21 and 22, from 3:30 to 4:30 P.M. The place is to be announced.

Tentatively, the classes will have the following schedule: Thursday—how to organize and plan a program of missionary and stewardship education for the church; introduction to the themes for 1956-1957; demonstration of missionary education for children. Friday—demonstrations in each of the themes in teaching both of youth and adults.

All persons with responsibilities in missionary education will want to make plans to attend these classes.

Tools for the Job

It is the responsibility of the church to instruct and motivate its membership for the task of world missionary outreach. In order to do this, the church should assume the responsibility for both the program and instruction (through its committee on missionary and stewardship education) and for the purchase of materials in the church's budget for Christian education. This is as important a part of the curriculum as any other and should be planned for and paid for by the church.

It is recommended that the committee submit to the board of education, to be included in the budget, an item of thirty dollars. This would enable the church to have one copy of every recommended study, reading, and guide book on each of the themes, and to include Baptist resources, such as *MISSIONS, A Book of Remembrance*,



Bible Book-of-the-Month

May Amos
June 2 Corinthians
July Ezekiel

When you read the Bible Book-of-the-Month, you will be doing so with a great host of other Baptists in a simultaneous plan.

This reading should supplement, not take the place of, other more detailed reading and study. It may serve as a basis for monthly Bible studies.

Nine of the books can be read at one reading. Divide the other books into large natural sections and read a section at a time. To read without interruption helps in understanding a book better and in sensing its power.

Ask members of various church organizations to enlist in reading the Bible Book-of-the-Month. Enclose a bookmark in your correspondence. Give copies to class members and to friends.

Hold quarterly meetings for a sharing of insight and experiences, and to discuss the meaning of the books.

Order the bookmarks from your nearest American Baptist book store in quantities of twenty or more at fifty cents a hundred.

Home Mission Digest, and the study book, *Baptists in Thailand and the Philippines*. For another ten dollars or more the committee could rent audio-visuals and purchase maps and other helpful materials.

It is suggested that when a church plans its program, it will hold the materials in one theme for use exclusively in the school of missions. This will add appeal, interest, and challenge to this experience. The materials for the other theme may be explored in organizations, circles, and study classes. It is to be questioned if any group ever exhausts the possibilities in any one theme.

It is anticipated, of course, that the committee and organizations, such as the Woman's Society, may supplement this basic curriculum for the year with additional reading and study books. The members of these organizations may even help to purchase additional books.

This We Can Do

A new tool for the committee on missionary and stewardship education is a miniature section of the familiar *YBA Workbook*. This has been prepared to follow up the fine organization and work done by these committees during the last year. It answers questions of administration, suggests goals built on the Standard of Achievement, tells how to achieve these goals. It allows for planning a program on a wider scale as the church recognizes its needs. These handbooks, *This We Can Do in Missionary and Stewardship Education*, will be distributed through the May cluster conferences of the YBA, but will be available at 10 cents each from the Division of Education in Home, Church, and Community, 1703 Chestnut St., Philadelphia 3, Pa.

This handbook will be supplemented by the free annual leaflets describing the books and the program. These will be distributed through state and city offices and by the association chairman of missionary and stewardship education. The leaflets are: "Friends through Books"; "Missionary and Stewardship Education at a Glance"; "Planning and Achievement Chart"; "Stewardship Education in a Baptist Church"; "Children Share in the Missionary Program"; "My Job in Christian World Outreach"; "Men and World Outreach"; "The Graded Church School of Missions."

If you do not get a copy from your association chairman of missionary and stewardship education by early June, get in touch with your area director of Christian education.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Your Missionaries—the Youskos

Chiangmai, Thailand

DEAR FRIENDS:

On the thirteenth, we began our trip with Thra Ta Paw, the evangelist, and Saw May Tah, with two Karen carriers and a teen-age Karen boy. We made a week's circuit of about a dozen Karen villages, starting out in a northwesterly direction, then looping around about fifteen miles above Mesariang and returning. Many of these villages had churches or a few Christian families, for Thra Ta Paw has been faithfully trekking over these



Approaching a non-Christian village

mountain trails with his Bible and hymnbook, preaching, teaching, and baptizing. He baptized forty-three last year. At one village, we stopped while he examined a candidate for baptism, a young Karen mother, and we had a brief baptismal service.

In villages where there were Christians, we gathered for the customary

evening prayer meeting. I wish you could have shared with us the experience of sitting down on the floor of a thatched bamboo house with these hardy, simple-living hill folk. Thra Ta Paw would get his Bible and hymnal out of his bag, adjust his reading glasses, and give out the words of a hymn for those who had no books. He pitched the hymns quite accurately and led the group in a rich clear voice, often switching to the bass part if the congregation could carry the tune. Then would follow a Scripture reading, with a short exhortation on the text, ending with prayer and the Doxology. On Sunday, at Maetee, there were four or five services, starting at 7:30, and in the evening Saw May Tah (since Thra Ta Paw was too tired) went from house to house, holding cottage prayer meetings.

We were especially impressed with the church at Sawtee, which seemed to be more developed than the others. The very setting itself is an inspiration, for it is situated high on a mountain with a sweeping view of the valley below. From almost the top of the mountain there gushed a flowing spring which was channeled down to water the terraced rice fields below the village. The elder of the church, Pan Yo, is quite renowned, even among the non-Christians, for his piety, prosperity, and generosity. The young people seemed quite keen and sang several choir numbers in harmony.

Passing through some villages, there were also distressing things to be seen—evidences of animism and superstition that keep the people in fear and



Dinner, Thai style, at village of Baw Hin. Center are our missionaries, the Youskos. Left are their host and language teacher, and his family at right

MISSIONS

bondage. We found a tiny bamboo spirit house at the edge of one village with a small bamboo-joint cup in it. I got a whiff of strong rice alcohol and knew it was an offering to appease



Thra Ta Paw baptizes Karen mother

the spirits. At another place we saw the remains of a chick that had been offered in sacrifice to the spirits. One woman whom Thra Ta Paw spoke to confessed her reluctance to become a Christian, for then she would have to give up her practice of "feeding the spirits" and would have no protection against sickness!

One village through which we passed had a leper and we saw many evidences of sores, sickness, and eye disease, needing medical attention. We were indeed thankful to receive word that the board appointed John M. C. Bissett and his wife, who is a nurse, for the Karen work. With their arrival early this year we will have twenty missionaries (plus the Van Benschotens, who are on furlough) here in Thailand. This is quite remarkable growth, considering that in November, 1954, there were only three couples in our mission.

Faithfully yours,

ANDREW, CORA, and DAVID YOUSKO

Attention, Junior Teachers

If you are teaching Judson Graded materials, junior, first year, you know that the missionary unit "The Good News in India" comes in June each year. We have been especially requested to limit our "suggested service activities" to the sending of only the following items for India: Bible picture rolls, large Bible teaching pictures, small Bible pictures (these may be cut from leaflets), boxes of crayons.

These materials should be carefully packed and marked for India. They should be sent to Dr. Irene A. Jones, 152 Madison Ave., New York 16, N. Y. When you send such materials

be sure at the same time to write to Dr. Jones, telling her the content of the package, and include 30 cents a pound for the packing and shipping charges necessary to transport the materials to the field.

NOTE: Will you please be personally responsible for bringing this special item of information and request to the junior department superintendent in your Sunday church school. Thank you!

—FLORENCE STANSBURY

Enrichment Materials For Missionary Units, Judson Graded Courses

KODIAK—PRIMARY YEAR I—MAY: Picture map of Alaska, 60 cents; *My Alaska Picture Story Book*. By Edith Agnew. 75 cents.

OUR CHURCH AT WORK IN AFRICA—PRIMARY YEAR II—MAY: *Mpengo of the Congo*. \$1.25; selected pictures from Africa in the "Around the World Series." \$1.25 a set; filmstrip with manuscript, *Sumo, A Boy of Africa*. Rental, \$1.00.

CHILDREN IN AMERICA LEARN ABOUT JESUS—PRIMARY YEAR III—

MAY: *The Boy with the Busy Walk*. \$1.25; selected pictures from "The Bible Travels Today." \$1.00; filmstrip with manuscript, *One Way Street*. Rental, \$1.50; picture-story book, *Friendly House*. 50 cents.

THE GOOD NEWS IN INDIA—JUNIOR YEAR I—JUNE: *Chand of India*. \$1.25; picture book, *Children of India*. \$1.25; picture map of India, 75 cents; filmstrip with manuscript (color), *A Christian Festival*. Rental, \$2.00.

ONE GREAT FELLOWSHIP—JUNIOR YEAR III—JUNE: *Many Hands in Many Lands*. By Alice Geer Kelsey. \$1.25; picture album "World Friends Spreading the Gospel." \$1.00; filmstrip, *Sunday Around the World*. Rental, \$3.00.

All books and materials may be ordered from the nearest American Baptist Publication Society book store. Headquarters store is located at 1703 Chestnut St., Philadelphia, Pa.

Filmstrips may be rented from the Baptist Film Library nearest you. Libraries are located at 152 Madison Ave., New York 16, N. Y.; 19 South LaSalle St., Chicago 3, Ill.; and 2107 Woolsey St., Berkeley 5, Calif.

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

DEAR B. Y. F.'ERS:

Every year, a number of American Baptist young people have rare and deeply satisfying experiences through participation in one of the summer-service projects of the denomination. Last year, many of those who were fortunate enough to be accepted in one of the projects wrote afterward that it was a period of tremendous growth in their personal Christian living.

In case you have not seen the folder describing them, this year's projects are as follows:

1. The Mather School, Beaufort, S. C.—June or August. This project is for those who have completed their junior year in high school through the age of twenty-four. The project will accommodate ten to twenty persons. Following orientation, the projectors will serve in vacation church schools, do repair work to the buildings on the campus, and make much needed improvements to the surrounding area.

2. Fellowship Builders, Green Lake, Wis.—June 17–July 1. Seven hours of manual work each day will be devoted to improving the Anderson and Fellowship Camp areas, and one hour to a seminar session, with opportunities for worship and recreation.

3. Mission to Europe, Italy and Germany—July 1–August 31. The group will spend two weeks at San Savera, Italy, helping Italian Baptists build a summer camp, then a period at Agapé in the Italian Alps, and finally a time in a fellowship project among Baptist youth of Germany. This project grew out of the fine experiences which came to members of the B. Y. F. tour of the Baptist World Alliance last summer.

4. Christian Camping Service, Old Oak Farm, N. Y.—July 4–August 31. In addition to serving as counselors in the camping program at Old Oak Farm, the projectors will come together four times a week for discussion. Program begins with special training for participants.

5. Southern Nevada Project, Las Vegas, Nev.—June through August. This is for sixteen to twenty young people who have had at least two years of college. More than a dozen isolated Nevada points, none of which have year-round Christian work, are reached by projectors, who conduct two weeks of vacation church schools in each spot.

There is still time to get into one of these projects if you act immediately.

Send your registrations to the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa. Or write for further information regarding costs to Charles R. Woodson at the same address. Five other summer-service projects are being sponsored by the Baptist Student Movement. For information about these, write to 152 Madison Ave., New York 16, N. Y.

I hope that some of you who read these words will be among those who serve Christ in this magnificent way.

Sincerely yours,

Sallie M. Gates

B. Y. F. Job Descriptions

One of the big forward steps recently authorized by the B. Y. F. executive board, was the publication of job analysis sheets for each officer and committee chairman of the B. Y. F. cabinet on state, association, and local levels. These job descriptions are being written this spring, and will be ready for distribution to the National B. Y. F. Council at its June meeting, and to states and cities by fall.

The work of the Christian world-outreach chairman and committee will, of course, be among the leaflets in this series. The world-outreach leaflet will combine a description of the job with a listing of current missionary education study and reading books, and a list of play and visual aids. It will take the place of the leaflet printed last year under the title "Christian World Outreach Goals."

Julia Santucci, national Christian world-outreach chairman, has done a fine piece of work on the description of the world outreach task. Each of the national B. Y. F. officers has helped in the writing of the leaflets.

These job descriptions will include the elected officers: president, vice-president, secretary, and treasurer, as well as the Fellowship Guild chairman, the chairmen of Christian faith, witness, outreach, citizenship, and fellowship. They are free and may be secured through the national B. Y. F. office, or through the office of your area director of Christian education.

Fellowship Guild

Revised Guild Guide

The revised edition of *Guild Guide* has been completed and should be available from all American Baptist book stores this month. Price of the new edition will be 80 cents, as was the original.

Due to the fact that a number of changes have been made during the past year, in the relationship of Fellowship Guild counselors to the total program of the Baptist Youth Fellowship, it is hoped that every counselor, new and old, will secure a copy of the revised *Guild Guide*.

It would also be well for your church board of Christian education to purchase a copy for the chairman of youth work and B. Y. F. advisers.

Program Materials

New program materials for both Ann Judson and Sallie Peck chapters will be available by May 15, through American Baptist book stores. These will be in kit form at a price of 50 cents for each age-group kit. To facilitate use by both girls and counselors, each program in each kit will be separate.

For both age-group chapters there will be two programs on each of the four areas of guild emphases: personality development, the Christian home, skills and vocations, and Christian world outreach. Each program is complete in itself. This means that it will not be necessary to buy other materials in order to present them.

Sallie Peck programs may be adapted for use in Alma Noble chapters.

These programs should go in every counselor's file of permanent guild equipment. They are undated, they deal with specific needs of teen-age girls, and will, therefore, be as usable in a year or two as they are this year.

The Sally Peck program book published in November, 1955, "Christ for All of Life," will continue to be available this year. Programs in this book are also permanent and undated.

New National Guild Hymn

For some time, a number of guild counselors in different parts of the country have expressed their hopes that a new national Fellowship Guild hymn might be selected which would symbolize the new four emphases of the guild. Mrs. Robert Manogg, of Detroit, Mich., national Fellowship Guild counselor of the National Council of American Baptist Women, and for the past six years state guild counselor, suggested that "God Who Touchest Earth with Beauty," to the tune of "Geneva" (No. 93 in *Hymns for Creative Living*), was exactly the hymn which guild girls of this generation could learn to love as their own.

The author of the words of the hymn, Mary S. Edgar, of Toronto, Canada, gave her permission to use them. They will be printed in the re-

vised edition of the *Guild Guide*. Miss Edgar has worked with girls in Canada for many years. She tells us that the words of this hymn have been translated into many languages. The hymn is found in the new Japanese United Church hymn book and in hymnals in Great Britain and New Zealand. Its worldwide reception makes it especially appropriate for use by girls who used to be called World Wide Guild girls.

This decision was made official by the B. Y. F. executive board at its New Year's week-end meeting, upon recommendation of the national guild council. It was also approved by fifteen out of seventeen state and city guild counselors, who returned cards indicating their vote on the matter.

State and National Guild House Parties

Twenty states and the District of Columbia are holding guild house parties during the spring and summer,



Marjorie Green will be in charge of music at the national guild house party

with two planned for Southern California and Pennsylvania. Colorado is holding its first state guild house party this summer, under the leadership of Mrs. S. O. Haram, state guild counselor. Here is one more indication that guild interest is growing in all parts of the American Baptist Convention.

Plans for the national house party at Green Lake, July 14-21, are practically complete. With an emphasis on skills and vocations under the theme "What on Earth Are You Doing?" the house party will offer strong leadership to help girls make decisions regarding their life work. Final details will appear on these pages next month.

If you are planning to come, please register as soon as possible. Cost of the house party: \$30 for board and room, plus \$6 registration fee.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Are You Growing in Your Job?

By ALICE A. JOHNSON

ARE YOU ONE of the thousands of women who this spring were elected to an office? Perhaps it is in the Woman's Baptist Mission Society in your church or association, or an office in the State Woman's Baptist Mission Society. You may be serving in the National Council of American Baptist Women. Wherever your place of service, it is important; for the work of the Christian church moves forward through many individuals, each dedicated to a particular task.

As you think of your job and its possibilities, you no doubt ask: "What can I do to make this job grow in effectiveness and influence?" Do you also ask, "What will this job do to help *me* grow, as an officer and leader, and over and beyond that, how will it help me to grow as an individual Christian?"

The day is long since past when we felt that growth and learning ceased with youth. Today, in our country, adults by the thousands are enrolling in every kind of class and school. Whether all of this eagerness is a sincere hunger for learning or is part of the unrest of our times is a question, but no one can refute the fact that many adults are today seeking opportunities for growth and development as never before. With our world being what it is, it behooves all of us to be aware of, and eager for, experiences which will mean new vision and broadened horizons.

Skills and Techniques

Growth and development can come to you through your job, if you have the will to grow. Your term of office can mean the acquiring of many new skills and techniques of working with people and programs, new information and knowledge, new friendships and a better understanding of people and their problems, a whole new vision of what the church should and can do for a world desperately in need of the gospel of love and redemption. It can mean a new maturity and depth for your spiritual life as you forget self and seek to serve others through your elected office.

What are the available resources to

help in this growth? The woman's house party in your state is a fine place to begin. Here you will meet other women carrying the same responsibility as you. You will learn about plans and programs of our denomination, and be challenged as missionaries and other leaders share their experiences and ideas with you. A chance to learn the best techniques and methods of doing your job, to ask questions and take part in discussion, will be yours. Most important will be time to re-think why we do these things, to feel again the compelling force of the great commission of our Lord and to experience a new commitment to him. Now is the time to plan to attend this summer's house party in your area. And invite others to go with you.

Institutes and Conferences

In whatever part of the country we live, many valuable conferences and training institutes are available. *Missions* magazine for January, 1956, gives a list of area mission conferences. Many leadership-training workshops, conferences on Christian social relations, and family-life institutes are sponsored by our American Baptist Convention, also by interdenominational groups. Wherever you can participate in one of these, *do so*. Seek out those which will expect you to participate and contribute, for through these you will grow more than you would merely by listening to a speaker, thrilling as that may be.

The American Baptist Assembly, at Green Lake, Wis., offers a whole summer of opportunities. The national women's conference (July 14-21) and the missions conference (August 11-18) have special significance for our work. Others highlight special areas of work. Send to the American Baptist Assembly, Green Lake, Wis., for information.

How to finance these? Wise groups include an item in the budget to help toward expenses, thus insuring good leadership.

Literature and Books

A resource available to all is literature and books. Begin with the ma-

terials dealing with your specific job: the *Leaders' Guide*, the constitution of your society, the goals for your division, all of the materials in the workbook given to you by your predecessor. These are tools. Use them.

Our denominational periodicals, *Missions*, *Crusader*, *Baptist Leader*, and your own state publication will give you information and a broad vision of the task we are doing cooperatively as a denominational family. For our wider relations, you will want to read *The Church Woman*, official organ of United Church Women. Train yourself to read widely, with your mind conditioned to spot articles that are related to your job. The printed page is an open doorway to growth.

Time and Talents

These are a very few of the tangible helps toward growth. Your job itself holds many more, much less visible. Unless you are quite different from the average church woman, carrying an office in your group will mean some readjustment in your personal and family living. It will mean discipline in budgeting both time and energy for the extra work. It may mean a re-valuation of the many demands made upon you, and perhaps a whole new sense of stewardship in the use of time and abilities.

Anyone who accepts a job in an organization becomes a part of a working team. In a certain sense he now functions, not as an individual, but as a representative of the cause and purpose for which the group exists. Working as a team means willingness to share ideas and problems with an open mind toward new viewpoints. It means a disciplined tongue and disciplined thoughts in all relations with working companions. In short, it means that self must decrease, and the great cause of Christ increase. For each of us this must surely result in growth!

As a leader in your group you will be asked at times to undertake a difficult task, one that will mean real discipline in study, thought, and energy. One woman responded in this way: "Yes, I need something to stretch my thinking." Do you have the courage to move over into a new area that will make you "stretch" in your thinking and performance? Growth comes through new experiences and horizons.

These are the areas of growth that will never appear in a report book, but they are evidenced through a job well done and through an increase in wisdom and spiritual stature. They can come about only through a complete commitment of the whole self to God's guidance and power.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Growing in Flavor

By EMILIE L. DAHLBERG

HYMNS: "Jesus, Still Lead On,"
"Are Ye Able, Said the Master,"
"Lead On, O King Eternal"

SCRIPTURE: Matt. 5:10-13

MESSAGE: Have you had the experience of having your Saturday baking and cooking turn out to be such a credit to you that you invited friends to enjoy Sunday dinner with you? With complete confidence you placed on the table the casserole of which you were especially proud. Everyone thanked God for the food, and the serving began joyously. You took one taste! That told the story! You had left out the salt! You tried to cover your confusion by telling your guests the little boy's definition of salt: "It is what makes things taste bad when you don't put it in." It did not make any difference in the outward appearance, but the food was unpalatable.

I am going to look at my watch and ask you to do one thing. Will you spend one full minute erasing from your community every influence that you consider the "salt" of your neighborhood? The church and school would go first with every one of us. Now, think hard for one minute, and we shall be ready for answers when my watch calls us back.

[After a minute.] You did not know a minute is so long, did you? Now one more minute can go to hearing our thoughts. We shall begin with Mrs. ——— and go around the room until our minute is up.

[After a minute.] Salt was greatly valued in the time of Christ. It was indispensable, not only for seasoning, but for the preservation of food. But when salt lost its own inherent qualities—Jesus used the word "savor"—it was of no use to anyone.

When Jesus said, "Ye are the salt of the earth," he was exalting his followers. He expected them not only to add joy and zest for living, but also to be the preserving element in their families, their community and nation, thus keeping their surroundings from evil and decay.

When we pause for a moment of inward reflection, we sometimes ask, "Am I living up to my Master's expectation of me? Am I adding 'flavor' to lives around me? Am I a 'preservative' when needed?"

We are thinking this year of "The

Christian Mission in a Revolutionary World." One of the simplest ways of expressing our mission—our purpose—is "to be the salt of the earth."

A pinch of salt is effective out of all proportion to its amount. We remember from last year's study on India that there is only one Christian in every fifty of the population, including Roman Catholics, Syrians, and Protestants. This seems so small a proportion that we may question whether it can have any effective witness among the great masses of non-Christian Indians. In some countries, the proportion is even smaller. But the Christian community is very important to the whole. The Christians of each country can give character and zest to the whole population as they demonstrate the Christian life.

Let us think for a few minutes of some persons who are demonstrating the qualities of "salt" for God. As I speak about friends I made in India, you will think of others here at home or abroad. [There is never such an inspiring conversation as telling about such friends. That is really "gospel" gossip, is it not? Good news!]

When we visited India, we went to a village which visitors sometimes miss because it is inconvenient to reach. It is Hatigarh, in the Bengal-Orissa Mission. The missionaries there are Dr. and Mrs. W. C. Osgood. Dr. Osgood told us that after one hundred years of work by missionaries in Bengal—one of the most densely populated areas in the world—only three hundred of the twenty-one thousand villages in his area have one or more Christian families.

Village people in India live community lives, and it is very important to be in favor with the community. When ten farm laborers in one Hindu village became Christians, the men were denied use of their land. The women were not allowed to break the caste of their neighbors by lowering their clay pots into the village well. They had to go two miles through the

heat to obtain water. The village schoolmaster turned the children away. When the garden of a Christian family began to flourish, goats found an opening in the fence and ate the crops. Despite all this the group still clung to their faith.

More drastic steps were taken. The ten were told that if they did not recant they would be poisoned. But even then, not one would renounce his faith. As a result, the ten were not poisoned, because those who were testing them found in these new lives the "salt" they wanted for their own. As time went on, others in the village worshiped the Christian's God.

One morning in Calcutta, we became emotionally exhausted as we visited the Temple of Kali, the Goddess of Destruction. We saw the Burning Ghat, where the dead are cremated—in all its stark hopelessness; the Tree of Fertility, where the women of India come to pray for a child; the goats, dogs, and sacred cows mingling with the throngs of people.

In contrast, later that day, we met a beautiful young Indian woman. She was born of an unwed mother. When five years old she was taken into the home of a graduate of a Christian college—a convert to Christianity while a student. Again the process of "salt" at work! Recently, the girl graduated from college and dedicated herself to Jesus Christ as a teacher in a mission school for girls. What an opportunity she has to add flavor and strength to the lives about her in the new India, which is such an important part of our revolutionary world!

Salt, generally, is either mined or obtained through evaporation—then purified for use. Let us thank God for Christians in India and around the world—including our own country, our own community—who have gone through the Christian purifying process and are "salt" for God.

PRAYER: As we close our meeting, let us bow in silent prayer, thanking God for all Christians who are witnessing to their faith in the midst of a revolutionary world. And let us renew our dedication to Christ.

Suggestions

One woman may lead the singing and read the Scripture. Then she may introduce the speaker. Another woman may take the part of Mrs. Dahlberg and bring the message. Be sure to include the two minutes of thinking about your own community. Audience participation is one of the most effective ways of making the program meaningful to all. The leader should take charge again for the closing period of prayer.

Woman's Day

June 12, 9:45 A.M.

Civic Auditorium, Seattle, Wash.



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

July and Old Clothes

THE MEN'S FELLOWSHIP meeting for July could well feature the wearing of old clothes, particularly since everyone is invited to bring his own paint brushes, hammer, saw, chisels, screw driver, pipe wrenches, or whatever the committee feels will be needed.

A work party is one of the best ways to have fun and get acquainted, with lasting good effects in more ways than one! The sometimes clumsy efforts of the amateur, combined with the skilled work of the craftsmen in the group, result in a surprising amount of improvement in the appearance and functioning of the church property; and all the men taking part feel a real proprietary interest in the things they have worked on.

This meeting will take at least as much careful planning as the regular dinner meetings. A committee will have to go over the church property under the guidance of the board of trustees, deciding which jobs should be undertaken by the men. Building cabinets, refinishing rooms, painting children's chairs, repairing plumbing, replacing shrubbery, building a sign, silencing creaky stairs, laying synthetic tile or linoleum, installing a sound system, or perhaps a general clean-up—these are among the projects that others have found profitable.

The committee will have to do a good job of estimating how much the men can accomplish, and order adequate supplies (paint, lumber, and so forth). It should also ask in advance for skilled men to head up the projects.

Wives Invited

A few of the wives should be invited to serve refreshments about 9:45 P.M. During the pause for refreshments, one of the men might well give a brief devotion, perhaps basing his thoughts on 1 Thess. 4:10-12. Work with the hands is often as important to the Christian enterprise today as it was in Paul's time.

Do not be content to have just the same old gang out to this meeting. The work night will interest many men who do not like speeches. Give a personal invitation to every man even remotely connected with the church, whether he has ever attended the

Men's Fellowship meeting or not. Make sure the pastor is working right along with the rest, if possible. He will relish the opportunity to get better acquainted with some of the less-active men on this informal basis.

Start Plans for Next Year

If you plan to hold your election of officers in June or July, make sure the nominating committee is actively functioning. It is well to have the new officers chosen in time for them to attend the annual laymen's conference at Green Lake, June 30 to July 7.

Some of your executive committee will probably carry over into the new year. It will help them if you start now to plan possible meetings. To make sure that the meetings accomplish something worth while for the men who attend, you may wish to plan some talks by capable laymen on subjects having to do with a practical application of Christianity in the lives of men. Such talks could be followed by free-for-all discussion, sparked by provocative questions. A few suggested topics for the talks follow:

"The Plight of the Christian College"—Today's costs exceed endowments. State schools can charge less because they are tax supported, but actually operate at higher costs. Christian schools need Christian students.

"Whose Time Is It?"—Stewardship of time.

"The Rear-View Mirror"—A traffic officer might be asked to give his views on the application of Christian principles on the road.

"Christian Poise"—Discussion of daily devotions, quiet moments at work, and so forth. Suggest helpful Bible verses to keep at hand.

"If Christ Were a Union Carpenter"—By a union man.

"Prayer and Business."

"A Missionary on Our Own Two Feet"—Series of short talks by men who have been active in visitation and evangelism telling, without mentioning names, thrilling experiences.

Plan Entire Year Ahead

You may wish to leave the details of next year's program to the new executive committee, if you are electing now. It is not too early to start laying

out plans for the 1956-1957 monthly program calendar. You may wish to duplicate, with variations, certain of the programs you used this past year (see *Missions*, October, 1955, for suggested list of twelve programs). Undoubtedly, however, you will wish to add some new ideas to the list for this year. If there is a Baptist-related college near you, perhaps the president or his representative would appreciate an invitation to speak.

On another night, you may wish to invite someone to give an illustrated talk, perhaps using slides taken in Europe or the Holy Land in connection with his visit to the Baptist World Alliance last year.

An "Information Night," featuring some member of a denominational board who resides in your state, would be a good opportunity to inform your men on the work of our denomination.

Meet a Lay Leader



Stephen J. Goddard

Treasurer

National Council of A. B. Men

Our treasurer since 1953, Steve Goddard is auditor of the Council on Missionary Cooperation. He is a member of the First Baptist Church, Rockville Center, N. Y., where he sings in the choir, is a member of the board of finance and trustees, and church treasurer. Coming from a family who had served our denomination in China since 1832, Stephen Goddard was twice a member of the faculty of the University of Shanghai. War and upheaval saw him twice transferred, first to Swatow and then to Chengtu. In Chengtu, in addition to teaching, he did outstanding work on the financial records of the South China and All-China Missions. His varied experiences include a year as liaison officer between the American and Chinese armed forces.

News FROM THE BAPTIST WORLD MISSION

SEATTLE

Convention Program

Following are highlights of the provisional program of the annual meeting of the American Baptist Convention, Seattle, Wash., June 15-22:

THEME: *I Will Build My Church*

Friday, June 15

7:30 P.M. I will build my church through the Spirit (Zech. 4:6). Convention sermon: George M. Derbyshire, Palo Alto, Calif.

Saturday, June 16

9:00 A.M. I will build my church through youth (Acts 2:17)
 9:15 Convention business
 9:45 President's address
 10:35 Council on Missionary Cooperation
 11:10 Convention at worship (guided prayer and meditation)
 11:30 Bible exposition: Walter J. Harrelson, Chicago, Ill.
 2:00 P.M. Caucus meetings
 2:30 Presentation of reorganization proposal: R. Claibourne Johnson, Waukegan, Ill.
 3:30 Discussion groups
 8:00 B. Y. F. program (dramatic presentation; life-service commitment). Speaker: John Lavender, Chicago, Ill.

Sunday, June 17

9:00 A.M. I will build my church through witnessing (John 1:41). Local churches en-

couraged to use text for the day. No meetings in Convention Hall

3:30 P.M. Y.B.A. dramatization
 7:30 Evangelism (honoring Walter E. Woodbury, New York, N. Y.). Speaker: Curtis Nims

Monday, June 18

9:00 A.M. I will build my church through missions (Acts 1:18)
 9:10 Ministers and Missionaries Benefit Board
 9:40 Address: Reuben E. Nelson, New York, N. Y.
 10:10 Convention business
 10:30 Board of Education
 11:10 Convention at worship
 11:30 Bible exposition
 2:00 P.M. Glimpses of our world-wide church (foreign missions)
 2:20 Foreign Mission Societies
 3:10 Workshops: (1) Minister's Council; (2) National Council of American Baptist Men; (3) National Council of American Baptist Women; (4) Baptist Youth Fellowship
 7:30 Missionary service (dedication of missionaries)

Tuesday, June 19

9:00 A.M. I will build my church through the laity (Ezek. 22:30)
 9:10 Baptist World Alliance
 9:30 Commission on the Ministry
 10:00 Council on Missionary Cooperation Report
 10:30 Other business
 11:10 Convention at worship

11:30 Bible exposition
 2:00 P.M. Glimpses of our world-wide church (home missions)
 2:20 Home Mission Societies
 3:10 Workshops: (1) Minister's Council; (2) National Council of American Baptist Men; (3) National Council of American Baptist Women; (4) Baptist Youth Fellowship
 7:30 Lay people's night. Speaker: Honorable Howard Pyle, Washington, D.C.

Wednesday, June 20

9:00 A.M. I will build my church . . . through our wider Baptist witness (Eph. 4:5)
 9:10 Joint Committee on Public Affairs, C. Emmanuel Carlson, Washington, D.C.
 9:30 Crusader
 9:40 MISSIONS
 9:50 Ministers Council — Ministers' Wives (joint presentation)
 10:10 Convention business (committee reports—open time)
 11:10 Convention at worship
 11:30 Bible exposition
 AFTERNOON: free time; or, if needed, for further convention business
 7:30 P.M. Fraternal delegates. Speaker: Duke K. McCall, President, Southern Baptist Theological Seminary, Louisville, Ky.

Thursday, June 21

9:00 A.M. I will build my church through the family (2 Tim. 1:5)
 9:10 Convention business
 10:10 Ministry to Service Personnel, Joseph H. Heartberg, New York, N. Y.



An aerial view of Seattle, Wash., with Mount Rainer in the background, and Puget Sound at the right

- 10:30 Convention business
- 11:10 Convention at worship
- 11:30 Bible exposition
- 2:00 P.M. Glimpses from the world-wide church (foreign missions)
- 2:20 Address on temperance, Judge Matthew Hill, Olympia, Wash.
- 2:50 Council on Christian Social Progress
- 3:10 American Baptist Assembly
- 3:30 Workshops: (1) Evangelism; (2) Mission study; (3) New ideas, new tools, new opportunities in Christian education; (4) Student recruitment for colleges and schools
- 7:30 P.M. Speaker: Mrs. Edgar Bates, Hamilton, Ontario, Canada

Friday, June 22

- 9:00 A.M. I will build my church through evangelism (Acts 4:12)
- 9:10 Annual meeting of societies and election of society officers
- 9:50 Convention business
- 11:10 Convention at worship
- 11:30 Bible exposition
- 2:00 P.M. Glimpses from our world-wide church (home missions)
- 2:20 American Baptist Historical Society
- 2:40 Convention business — election of convention officers
- 3:30 Workshops: (1) Evangelism; (2) Mission study; (3) New ideas, new tools, etc.; (4) Student recruitment for colleges and schools
- 7:30 P.M. Evangelistic rally. Speaker: Charles B. Templeton

SOVIET UNION

Protestant Deputation

It was my privilege to be a member of the deputation from the National Council of Churches to Christian leaders in the Soviet Union. This was not a sightseeing or pleasure tour, nor was it a political mission; the chief purpose of our visit was to establish contacts with our Christian brethren in Soviet lands, to hold conversations on a number of subjects of interest and concern to us, and to try to further the cause of peace between our nations and in the whole world.

We visited a good many churches, among them the Moscow Baptist Church; we held extensive conferences with outstanding Christian leaders of the Orthodox Church, the Baptists,



U.S.A. Protestant church leaders who recently held conversations with Christian leaders in Russia. Left to right: D. Ward Nichols, African Methodist Episcopal; Franklin Clark Fry, United Lutheran; Paul B. Anderson, Y.M.C.A.; Roswell P. Barnes, National Council of Churches; Eugene Carson Blake, Presbyterian, U.S.A.; Henry Knox Sherrill, Protestant Episcopal; Charles C. Parlin, Methodist layman; Herbert Gezork, American Baptist; and Walter W. Van Kirk, National Council of Churches, U.S.A.

the Armenian and Lutheran Churches of the U.S.S.R. We also had two long and highly interesting conferences with the commissar of the Russian Government for Orthodox Church affairs. We were received with the most cordial kindness and generous hospitality. All our conversations, with church as well as government leaders, were carried on with courtesy, but also in great frankness.

Socialism

Socialism appears to be completely established in Russia. All industrial and business enterprises are owned and managed by the Government; here and there an individual tailor or shoemaker may still carry on his business on an individual-enterprise basis, but he is not allowed to have any employees working for him. There is no unemployment; many women are working. There is a general appearance of hustling activity. Those of our delegation who had been in Moscow before were impressed with the great progress which this city of seven million inhabitants had made. The streets were remarkably clean. Many new buildings are being constructed, especially apartment houses. Side by side with them one can see the old wooden houses, still occupied, but often in a state of neglect and deterioration. The Russians say: "Give us time; we have a long way to go."

Food appears to be plentiful, and

the people look adequately clothed, although rather drably by American standards, especially the women. There is a great deal of cultural activity: the famous Russian ballet, concerts of classical music, performances of Shakespearean drama. In every one of them there is standing room only.

The continuous hammering of Communist propaganda over the last thirty-eight years obviously has been effective; a new generation has grown up which does not know the old order and which seems to regard the Communist way of life as the way of the future. I believe it is futile for us to expect an uprising by the Russian people against the present order.

Religion

What about religion in Russia today? The fundamental attitude of the Government toward Christianity has not changed. It remains the same as before: undying hostility. Any kind of religion is regarded as superstition, illusion, opposed to the "scientific-atheistic" ideology of communism. But the strategy of the Government with regard to the treatment of the churches has changed significantly in recent years. An important decree of November, 1954, issued by the central committee of the Communist Party over the name of Khrushchev himself states categorically that the churches must be left free to conduct their worship without hindrance or interference

by any state authorities; that priests and ministers are to be regarded as loyal citizens of the Soviet state; and that therefore crude and insulting attacks upon them or their practices are to be strictly avoided. At the same time the struggle against religion with ideological weapons is to be stepped up, in the conviction that eventually religious beliefs will die out, and that the materialistic-atheistic view of life will inevitably triumph.

The churches, on their part, have accommodated themselves to this arrangement. They have accepted the rule that education is the responsibility of the state and the school, not of the church, and that Christian education has to limit itself to the teaching of the Christian faith in the worship services, or to occasional visits of priests and ministers in the homes of their people. Christian leaders in Russia leave any concern with political or social questions strictly to the state; they stated again and again in our conferences that the task of the church is saving souls for eternity.

What did we find in the churches which we visited? We found everywhere large and reverent crowds, standing shoulder to shoulder through the long liturgic services in the Orthodox churches, which provide no seats at all. In the Moscow Baptist Church, where I preached in two services, I counted on the weekday service over 1,500 people, and on the Sunday morning service, 2,000; half of them had to stand through the two-hour service. The singing was wonderful. The people followed the service with the closest of attention. But there are no Sunday schools, no Christian youth meetings; and there was a great preponderance of older people and women in all the services, especially in the Orthodox churches.

Peace

The Christian leaders of Russia also follow quite closely the Communist Party line with regard to the issue of peace. Several have taken an active and leading part in the World Peace Council, which has consistently reflected the views of the Russian Government. We, the members of our deputation, made it clear to them that Christians desire peace also, very passionately, but are unwilling to pursue it along the lines prescribed by the men in the Kremlin.

The outlook from the Christian point of view is not bright. So many of the advantages appear to lie on the other side; and the Communist leaders seem to be quite confident that religion will eventually die out. Yet, God's timetable is different from ours. The

day will come when hungry hearts will turn from the empty altars of the materialistic faith to Him who is the way, the truth, and the life. Until then, our fellow Christians in Russia need more than anything else our Christian love, our humble, sympathetic understanding of the difficult situation in which they stand, and our intercessory prayers.

HERBERT GEZORK

CALIFORNIA

Laymen's Hour

The Laymen's Hour has been honored with a request for a series of programs to be aired on the Armed Forces radio network of some seventy stations, serving our military personnel



Waldo F. Tucker

in all foreign locations. It is unusual for the network to use a program prepared by one denomination, because of the obvious stimulation of requests by other denominations for equal time. The Armed Forces network, complimenting the Laymen's Hour for the excellence of the program, and the impact for good brought primarily in the name of Christ, asked only that the invitation to church be changed to an invitation to attend chapel. This was done in the special series. Most of the stations will probably be carrying the program, starting in April or May.

Man Behind Program

Policies and general program format of the Laymen's Hour are determined by the Laymen's Hour Board. The work behind the assembling of the program, week in and week out, is largely the responsibility of one man, Waldo F. Tucker, of San Marino, Calif. On a spare-time basis,

after his day's work as sales supervisor for a well-known steel firm, Mr. Tucker has been doing this for almost all of the nine years the Laymen's Hour has been in existence. For years he served without salary, but recently, for insurance purposes, he has been placed on a salary of \$1.00 per year.

Not only the production of the program, but much of the promotional effort necessary to keep it on the air, has fallen on his shoulders, particularly in the earlier years. As the Laymen's Hour starts its tenth year, we salute Waldo F. Tucker, and give him our hearty thanks for his untiring faithfulness to this radio ministry.

Six of the original singers who started the program nine years ago are still with the group. Three others have been a part of the program more than eight years. All of the men are professional singers, several singing on other well-known Christian radio programs.

Promotes Family Altar

Laymen's Hour listeners have written requesting thousands of booklets or leaflets offered on the program. Most popular have been *How to Read the Bible*, by Francis Carr Stifler; *Spiritual Vitamins*, by J. Lester Harnish; and *The Secret Place*. The latter has evoked second letters of thanks from many listeners who write of their new-found joy in establishing the family altar. Many requests have been received for copies of *The Secret Place* to be sent to servicemen overseas or to distant relatives.

The purpose of the Laymen's Hour is to help the churches reach the people of their communities by reawakening the Christian's loyalty to his Master, and by inviting the non-Christian to become better acquainted with Christ through regular attendance and worship in the church of his choice. A secondary purpose is to interpret the American Baptist witness to radio listeners around the world.

There is ample evidence that both purposes are being fulfilled. Visitation teams have found many strangers interested in affiliating with an American Baptist church as a result of the program. Many letters indicate that listeners have turned to the church, and have accepted Christ. Many Baptists have written, telling of the new pride they take in their denomination as a result of the Laymen's Hour broadcasts. Several instances are known where not only churches but pastors came to a new realization of the spirit of the American Baptist Convention as a result of the program. Serious misunderstandings were averted.

Expansion Director Appointed

Edward A. Sorenson, a layman of Centerville, S.D., with an exceptional understanding of the value of radio as a missionary technique, was appointed expansion director for the program. He is working through a picked layman in each state in an effort to improve publicity for the program, and to establish a better follow-up of mail received from listeners who indicate they need a personal contact with someone who can help in their perplexities. He is also helping local committees in their approach to stations relative to procuring radio time.

The Laymen's Hour is now broadcast in thirty states and in Hawaii, Newfoundland, and the Philippines. Most of the states have from three to eight stations carrying the program. If you wish to know where it can be heard, write the Department of Radio and Television, 152 Madison Ave., New York 16, N.Y., for information as to the nearest station and the time of broadcast.

GILBERT B. BRINK

NEBRASKA

Church Revived

As one who is accustomed to the expanding metropolitan area of the San Francisco Bay Cities, where churches grow rapidly, it was a rich experience to visit the small Midwestern city of Holdrege, Nebr., where my friend J. W. Jenkins is pastor, and to hear the story and see the results of his six years of pastoral leadership. I had known the Holdrege church as a lad and had more or less kept in touch with its fortunes and misfortunes through the years.



J. W. Jenkins

May, 1956



China's Children

reach out their arms to YOU. Danny Ho, like many Chinese children in Christian homes, is a refugee in Hong Kong.

Here several Baptist churches have sprung up among refugees from the mainland of China. They take their church and their faith with them.

**Pray for the Christians
and Others in China**

State offices will supply the free pictorial leaflet

WE ARE ALL GOD'S CHILDREN

MISS IRENE A. JONES, Associate Director
Public Relations Department

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue New York 16, N. Y.

FOR THOSE WHO LOVE
THE GREAT OUTDOORS

Paths of Shining Light by Vera Idol

Here are 19 meditations centered around the wonders of God's creation in nature—such beautiful and familiar themes as mountains, valleys, oceans, and stars. The author finds the hand of God in every aspect of life, and that the natural beauty of the world contains evidence of His love.

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For both individuals and groups, here are wide resources for school or summer camp worship services. Handsomely printed, this unusual devotional book makes a wonderful gift. **\$2.50**



AT ALL BOOKSTORES
ABINGDON PRESS





DR. WALTER B. DAVIS is a member of the Eastern faculty in the department of Missionary education. Having been president of the East Pakistan Christian Council and for ten years vice-president of the Bengal Baptist Union, he has valuable field experiences which add challenging background to his teaching.

For information and catalog, write Office of Dean

EASTERN BAPTIST THEOLOGICAL SEMINARY

City Line and Lancaster Ave., Phila. 31, Penna.

National Laymen's Conference

June 30—July 7

AMERICAN BAPTIST ASSEMBLY

Green Lake, Wisconsin



Dr. Warner R. Cole, Detroit, Michigan. Sunday morning and evening preacher



Dr. J. Rodney Branton, Professor of New Testament Interpretation, Colgate Rochester Divinity School. Daily Bible teacher

- **MORNING PRAYERS AT "THE POINT"**—always a high point of the conference
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- **VESPERS**—inspirational messages brought by laymen
- **EVENING ADDRESSES**—
 - Rev. George W. Hill, Rochester, New York
"The Christian Layman and His Daily Work"
 - Dr. Ralph M. Johnson, Council on Missionary Cooperation
"The C.M.C. and Your Local Church"
 - Rev. Curtis R. Nims, American Baptist Home Mission Society
"Evangelism in the Local Church"
 - Dr. Pieter Smit, St. Paul, Minnesota
"Builders Together"

For additional information, publicity folder, and registration blank, write to your

NATIONAL COUNCIL OF AMERICAN BAPTIST MEN
152 Madison Avenue New York 16, N. Y.

I had known Mr. Jenkins when he was a pastor in Southern California and it was a joy to rejoice with him over the revitalization of the Holdrege church. It was a thrilling story as he told it to me.

Two problems afflicted this church in 1949: the spirit of defeatism, and the physical condition of the property.

Of these two, defeatism was the worst. The people were discouraged and disheartened. Though once the leading church in town, it had slipped to a low level in leadership. New Baptist families moving to town would make one visit, then join another church. This sort of thing only deepened the desperation. Actually, the church had in it some of the best families of the area, but a sense of defeat had settled over them. They "knew" nothing could ever be done to build a spirit of victory and success. The First Baptist Church of Holdrege seemed doomed.

Building Repaired

If any phase of the outlook was worse than the spirit of the people, it was the condition of the property. In fact, these two things played upon each other. Nothing had been done to the building since its erection, in 1908, when it was considered one of the finest church buildings in the city. The roof leaked every time it rained, leaving stains on the inside walls.

A start was made by repairing the roof. Next, the ceiling received an acoustical celotex covering. The walls were painted in pastel colors. New lighting fixtures were hung. The choir loft was paneled. The baptistery opening was redesigned. The women covered the bare floors with new carpet. Since the church was to entertain the state convention, it was decided to obtain an organ for the occasion. Of course, after the convention, the church people would not let it go, and so they bought it.

The grounds, bare of grass and full of holes, were seeded by the pastor and nurtured along until it was said, "The Baptists have the prettiest church lawn in the city." All this helped to raise the spirits of the church members. They were seeing things done, and liked it.

The parsonage was about as outdated and in as bad repair as the church had been. Mrs. Jenkins was asked to select her colors and the men went to work. Result: a pastor's home of which the entire membership could be proud.

New Life

This road from exaggerated weakness and defeat to victorious success

MISSIONS

was traveled in less than six years. The church now has twice the resident membership it had six years ago; finances have doubled; the missionary budget has nearly doubled; attendance has tripled; and best of all, an undefeatable spirit possesses the people.

This is a story of a church not favored to live in the expanding population of California, but in a state where the population has been moving out. It is a story of challenge to any church which faces a similar situation. This is a story of faith, leadership, and response. It is a story of the guiding spirit of God at work among men.

W. EARLE SMITH

JAPAN

A Furlough Journey

The months have slipped by since Marguerite and I left Kanto Gakuin University, Yokohama, Japan. Since September, I have been studying at Columbia University and Marguerite is attending the School of Sacred Music at Union Seminary.

After a two-day stop in Kobe and a round of visiting there, we spent the following week-end in Hong Kong. There, we visited some of our missionaries and churches.

Stop in Singapore

Our next stop was Singapore, which we were very eager to see. What a conglomeration of cultures one sees there! Even on the buses the information is written in four different languages: Indian, Chinese, Malayan, and English.

Two friends, an Anglican missionary and a young Japanese minister, and I went into the Peninsula to visit a rubber plantation. This was the first time that a Japanese person had been there since the Japanese occupied this plantation during the war. Even though we were warned of government restrictions on travel in that area, because of bandits, we had no difficulty and were received very cordially.

Bombay Depressing

We found Bombay quite depressing, because of the vast numbers of beggars, many of whom were children. I went downtown and visited some of the well-known markets and department stores. The Indian officials at the port refused to exchange our American currency. This meant that we had to obtain British currency, which they accepted without question. Their attitude toward us, as Americans, seemed quite different from their attitude toward the British, whom

they welcomed. This was a surprise to us. The British missionaries told us that they had no trouble getting their visas renewed; but American missionaries are often refused renewals. Although one sees the most modern double-decker buses in Bombay, there is still a predominance of cows everywhere, even on the busiest streets and at all hours of the day.

In Aden, Arabia, a group of us took a brief tour in a station wagon to visit several places that have biblical significance. We saw veiled Mohammedan women on the streets in large numbers. From here on, through the Arabian Sea and the Suez Canal, we were in some very hot weather. Many people slept on the deck at night.

Visit to the Holy Land

After a brief visit to Cairo, I traveled by air to the Arab sector of Old Jerusalem. The rudeness of the official at the customs office was typical of the reactions of many people in the Middle East toward Westerners. I was reminded that in the United States one is seldom penalized for having a white face. Here, however, it seems that the superior attitude of the white man has encouraged the antagonism of these people against him. These next few days, though, were to be most eventful as I "walked where Jesus walked."

The visit to the Garden Tomb was an excellent beginning. Here, one feels close to the Master. Here, too, one can easily meditate after the noise and confusion of the Old City. We went to Hebron, where Abraham and his sons are buried. We also visited Bethlehem (which has been frightfully corrupted by the erection of extravagant churches), the Mount of Olives, Jacob's Well, and Samaria.

Stroll Through Jerusalem

I left the guide one morning and took a stroll through the Old City, going in and out of the gates and the market places. A time or two I was surrounded, and once I was hit by a big stick, but I thoroughly enjoyed experiencing something of the flavor of this place.

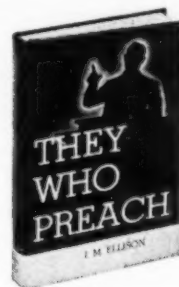
After a visit to Bethany, Jericho, Damascus, Cyprus, Athens, and Rome, we arrived in London. We crossed the Atlantic on the *Queen Mary* and arrived in New York.

Our children are already asking, "When are we going back to Japan?" We, too, are thinking of Japan, of our missionary and Japanese colleagues, and of our unfinished work there. Please join us as we pray for our witness in Japan.

JOHN N. NICHOLSON

May, 1956

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By the American Baptist Foreign
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 Congo; Mr. and Mrs. Maurice S. Ent-
 wistle, Belgian Congo; Mr. and Mrs.
 Donald L. Ellis, undesignated; Mr.
 and Mrs. Robert L. Fulop, Burma.

By the American Baptist Home Mis-
 sion Societies, March 19: James G.
 Denny, missionary to Indians, Polacca,
 Ariz.; Joachim Kudenchuk, mission-
 ary to Russians, Washington; Ken-
 neth Smith, Milwaukee Christian
 Center, Milwaukee, Wis.; Harold
 Hoffman, Weirton Christian Center,
 Weirton, W. Va.; Dorothy Heimgart-
 ner, Rankin Christian Center, Rankin,
 Pa.; Beverly St. Clair, Dayton Chris-
 tian Center, Dayton, Ohio; Mary J.
 Apolinar, Emmanuel Christian Cen-
 ter, Brooklyn, N. Y.; Grayce Phillips,
 Fidelity Baptist Church, Cleveland,
 Ohio; Katie Lou Williamson, Brooks
 House, Hammond, Ind.; Loretta Ems,
 Brooks House, Hammond, Ind.; Ann
 Elizabeth Petett, Baptist Educational
 Center, Brooklyn, N. Y.

By the American Baptist Home Mis-
 sion Societies in cooperation with state
 convention: Floyd L. Butler, Chester,
 Calif.; Francis E. Lewis, Janesville,
 Nev.; Richard Wohler, Lisbon, N.
 Dak.; appointment extended, Robert
 E. Dieterich, Milwaukee, Wis.; James
 Jesakow, Philadelphia, Pa.

Died

Mrs. Henry W. Newman, mission-
 ary to South China (1915-1922); at
 Austin, Texas, January 3.

Honored

Twenty-five-year (or more) pins
 to: Mrs. G. S. Jury, Burma (1919-
 1950); Mrs. E. B. Roach, Burma
 (1905-1935); Alma Clifford, New
 York, N. Y., since 1931; Marjorie
 Hall, Monterrey, Mex., since 1928.

Resigned

Margaret Sawin, Philadelphia, Pa.;
 Caroline Burns, Minerva, N. Y.;
 Arthur L. Whitaker, field representa-
 tive, Juvenile Protection Program;
 Elia Robledo, Phoenix, Ariz.; Ruth
 E. Tuttle, Puebla, Mex.

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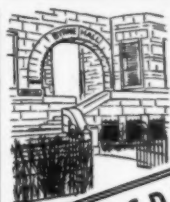
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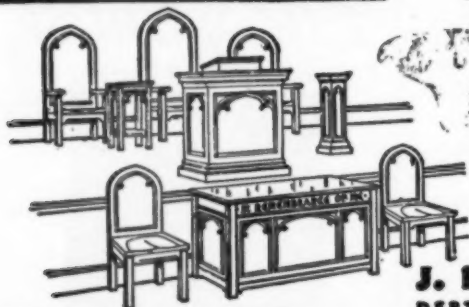


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Club Talk...

By FRANK A. SHARP
Business Manager

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Many of these subscriptions expire in May and June. A number of churches have sent renewals at the club rate of \$1.50 a year. Other churches are urged to do the same.

Club managers are requested to make a special effort to secure renewals. The regular series of renewal notices will be sent to each of these subscribers. However, a personal approach by the club manager is highly desirable.

Another important task lies before each club manager in the immediate future. The subscriptions taken last October, at the special rate of eight months for \$1.00, expire during May, June, and September. It is very important that renewals be obtained at the regular club rates. The purpose of the eight-month offer was to introduce MISSIONS to new readers, in the hope that they would become regular subscribers.

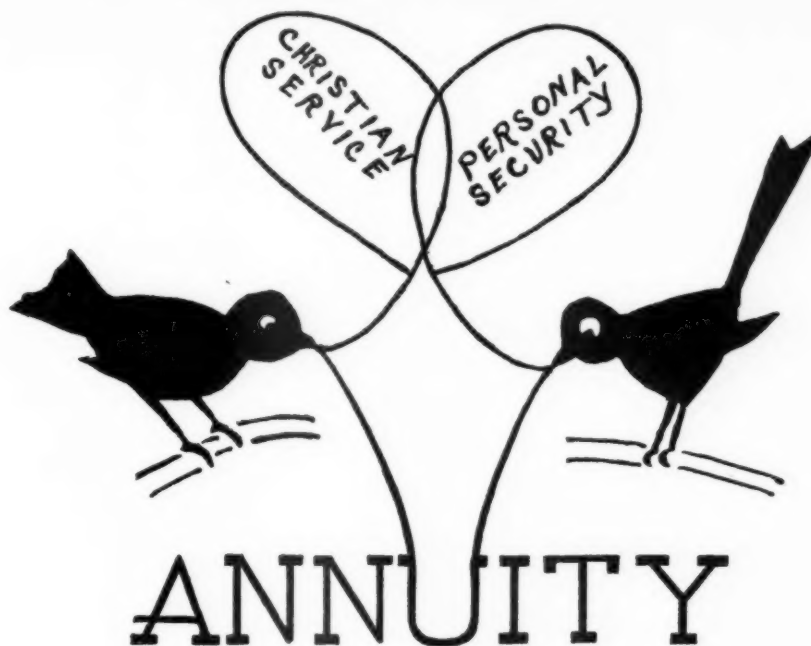
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Answers to Quiz on Page 3

- (1) The name "foreign missions."
- (2) The mission. (3) True. (4) William F. Albright. (5) William Axling. (6) Council on Program Coordination. (7) a, They leave them strictly to the state; b, Saving souls for eternity. (8) 3,500. (9) Layman of Centerville, S. Dak. (10) 1864. (11) From forty to seventy-five cents an hour. (12) "Holder of a Thread of Distinction." (13) American. (14) The sides of huge packing boxes. (15) Elsie Northup Chaney, The Ivory Carver. (16) An achievement of no mean proportion. (17) True.

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